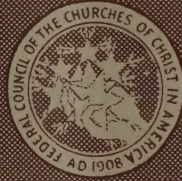


# FEDERAL COUNCIL BULLETIN



Vol. 9, No. 1



Jan.-Feb., 1926

## IN THIS ISSUE:

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—*Editorial.*

A JOURNAL OF  
RELIGIOUS CO-OPERATION AND  
INTER-CHURCH ACTIVITIES



## Coming Events

**E**MBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

| EVENT  | PLACE                    | DATE          |
|--|--------------------------|---------------|
| Federal Council of the Churches, Administrative Committee                    | New York, N. Y.          | Feb. 19       |
| Annual Convention, Religious Education Association                           | Toronto, Canada          | Mar. 9-13     |
| Federal Council of the Churches, Administrative Committee                    | New York, N. Y.          | Mar. 14       |
| Quadrennial Convention, International Council of Religious Education         | Birmingham, Ala.         | April 12-19   |
| National Convention, Young Women's Christian Associations                    | Milwaukee, Wis.          | April 21-27   |
| Biennial Student Assembly Young Women's Christian Association                | Milwaukee, Wis.          | April 21-27   |
| General Conference, Methodist Episcopal Church, South                        | Memphis, Tenn.           | May 5         |
| General Assembly, Presbyterian Church in the United States                   | Pensacola, Fla.          | May 20        |
| Northern Baptist Convention  | Washington, D. C.        | May 25-30     |
| General Synod, Reformed Church in the United States                          | Philadelphia, Pa.        | May 26        |
| General Assembly, United Presbyterian Church of North America                | Sharon, Pa.              | May 26        |
| National Conference of Social Work   | Cleveland, Ohio          | May 26-June 3 |
| General Assembly, Presbyterian Church in the U. S. A.                        | Baltimore, Md.           | May 27        |
| International Missionary Union   | Clifton Springs, N. Y.   | June 2-6      |
| General Synod of the Reformed Church in America                              | Holland, Mich.           | June 3        |
| Association of Executive Secretaries of Local and State Councils of Churches | Cleveland, Ohio          | June 3-5      |
| World's Alliance, Young Men's Christian Associations                         | Helsingfors, Finland     | Aug. 1-6      |
| National Convention, Evangelical Brotherhood                                 | Buffalo, N. Y.           | Aug. 22-25    |
| Institute on International Relations from the Christian Viewpoint            | Chautauqua, N. Y.        | Aug. 23-30    |
| General Conference, Seventh Day Baptist Churches                             | Alfred, N. Y.            | Aug. 24-29    |
| Christian Railway Men's Association of North America                         | Clear Creek Springs, Ky. | Aug. 26-29    |
| National Baptist Convention  | Fort Worth, Tex.         | Sept. 8-12    |
| General Conference, Evangelical Church                                       | Williamsport, Pa.        | Oct. 7        |
| United Lutheran Church in America  | Richmond, Va.            | Oct. 19       |
| General Convention of the Christian Church                                   | Urbana, Ill.             | Oct. 20-28    |
| International Convention, Disciples of Christ                                | Memphis, Tenn.           | Nov. 11-17    |



# FEDERAL COUNCIL BULLETIN

*A Journal of Religious Co-operation and Inter-Church Activities*

Issued bi-monthly by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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JANUARY-FEBRUARY, 1926

## EDITORIALS

### Spirituality vs. Practical Service

Certain Europeans, observing the interests of the American delegates at the Universal Christian Conference on Life and Work, have recently been criticizing what they call our "aktivismus." A writer in *Christliche Welt* speaks of our "optimistic-activistic" type of Christianity. Another refers to our "shallow optimistic pragmatism." To them our American Churches seem to be over-emphasizing practical activity.

No doubt there is a measure of validity in their comment. All too easily do we neglect our personal relation to the unseen spiritual world which alone gives true meaning to our life. Underneath all our "problems" and "issues" and "programs" there must be a spirit of prayer, an inner poise and serenity—all that we ordinarily call "the devotional life" or the practice of the presence of God. Here in America, where there is so much nervous tension in all our living, we cannot be too often recalled to the mood of worship. More than anything else we need constantly a revitalizing of our contact with the Eternal Source of moral purpose and spiritual power.

But spirituality becomes vague and meaningless unless it be directed to the concrete tasks of our workaday world. Our "devotional life" must be related to our daily duty. We must have the

kind of spirituality which brings us—as it brought our Lord—from the Mount of Transfiguration down to the plain of human suffering and need. One of the most significant things about the American Churches of today is the number of their leaders who are characterized both by deep spiritual insight and by weighty administrative responsibilities.

Nothing can be confined either to a purely "secular" or a purely "spiritual" realm. A spirituality which does not concern itself today with war and peace, with social righteousness, with inter-racial justice, is thereby shown to be a spurious counterfeit. A program which has as its clear objective the bringing of the spirit of Christ into our social and international relationships is a "spiritual" program, a "devotional" task, even if it be not labelled so.

What is required is spiritual vision expressing itself in terms of practical service. Organization and spirituality, therefore, ought never to be thought of as though they were in conflict. The supreme task is to make them go hand-in-hand, never divorced from each other.

### Youth and the Church

Those who lament the jazziness of modern youth and feel that they are not interested in the Church, should have been at the Interdenominational Student Conference at Evanston, Ill., dur-



ing the Christmas holidays. The spectacle of nearly a thousand students seriously considering their relation to the Church would have been a powerful antidote to their fears. The spirit expressed in this conference is one of the most hopeful things on the religious horizon.

One of the surprises of the conference was the interest in the Federal Council. Not one, but eight or ten, of the young people spoke of it, either from the platform or the floor, in terms of great appreciation. The ground for their interest seemed to be two-fold. They saw in it a way of securing a more united Church. They also found in it a way of developing a more adequate program for the social application of Christianity.

In the effort of the Department of Research and Education to set before the Churches needed data concerning social, industrial and international conditions, these young people especially felt that the Federal Council was rendering a distinctive service. They apparently agreed that "facts are our scarcest raw material." They seemed to feel that the **Information Service** and the research bulletins of the Federal Council had made a real beginning in meeting a basic need in the Church.

## 1926 and World Peace

The promise of a new spirit in international affairs, released by the achievement at Locarno, makes it possible for a war-weary world to enter upon the New Year with fresh courage. The decision of the Senate that at last the United States is to enter the World Court raises a song of thanksgiving. President Coolidge's stinging rebuke to the militarists in his address before the American Legion is an occasion for deep gratification. The prospect of a new effort at world disarmament, in which it is expected that the United States will cooperate with the League of Nations,

sends new hope coursing through the veins of the idealists of all nations.

A new spirit is abroad in the world. It is the spirit of Christ, even if not recognized as such.

A new spirit is also abroad in the Churches. Of this the best recent evidence is found in the Study Conference on the Churches and World Peace, held in Washington early in December. A perusal of its findings, printed on another page of the **Bulletin**, will show that it thought further and deeper into the duty of the Churches than any gathering yet held.

This is the day of days for the Churches to press forward together to use their concerted influence to secure the complete outlawry of war and its dethronement from any recognized place in international affairs.

## "Liberty AND Union"

Can our Churches preserve their cherished freedom and at the same time freely use it in the interest of a more united life and work? The conviction that such a blending of freedom and unity is possible is what leads the Churches to support the Federal Council. They believe that the federal way is the great method by which such a unity is to be attained. They are trying to achieve in the religious realm what our forefathers brought about in the political realm, a free association based upon common interests and common goals. If Massachusetts and New York and Virginia had been expected to surrender any of the distinctive values that had come to them in the course of their history, we would not yet have a United States of America. But in the development of an inclusive fellowship, in which each preserved all its rich treasures from the past, a growing solidarity was possible. Not otherwise will it be in the Churches.

—S. M. C.



# Future Policies in Cooperative Work Discussed

INSTEAD of listening to formal addresses or reports, the Executive Committee of the Federal Council of the Churches at Detroit, December 9-11, gave its attention to the thorniest questions of policy. Almost the whole agenda consisted of the prickly problems which need to be faced during the present year. The various possible alternatives had been put down in black and white in advance. It would be difficult to imagine a meeting in which there was greater candor or more general participation.

The divergences of view, frankly stated and fully faced, appeared like a happy hunting ground to newspaper reporters who were looking for "fights." The accounts in the daily press, as a result, failed to reveal the true inwardness of the meeting. As a matter of fact, the one outstanding impression was of the power of the cooperative impulse in the Churches, revealed as all the stronger, because, after considering one another's points of view, the representatives of the various communions were able to arrive at enough of a common mind to go forward in great programs of united service.

## PROHIBITION

The issue on which there was the largest volume of discussion was prohibition. Not that there was any question for a single moment as to the Council's staunch and unswerving commitment to the policy of national prohibition. That was clear as noonday. The only question was what methods the Council should follow. Should it confine its efforts to supporting the existing agencies or, in addition to this, should it also carry on a program of its own along lines of research and education? The solution arrived at was, without pressing an independent program at this time, to leave to the Administrative Committee of the Council, which meets monthly, the authority to decide upon any particular project in the educational field, which, in consultation with the existing agencies, may be deemed wise.

## FINAL RESPONSIBILITY

A second question of major concern was the relation of the programs of all the commissions and departments of the Council to its Administrative and Executive Committees as the central governing bodies of the Council. The general decision was that if the Administrative Committee, at its monthly meetings, maintains close supervision of all phases of the Council's work, proper safeguards are provided. This means that the Administrative Committee is to be responsible for approving all pronouncements of policy recommended by the several commissions. As for the Research Department, a strong reaffirmation of the responsibility of the Administrative Committee for maintaining the principle

of unbiased research was made, and it was agreed that the Administrative Committee, while not exercising any censorship as to the data presented, should determine the time and method of publication of research reports.

## JAPANESE EXCLUSION

The third question on which genuine debate occurred was the attitude of the Federal Council toward the Asiatic Exclusion Section of the Immigration Law. The overwhelming sentiment which finally crystallized itself into a declaration of conviction was that "it is possible to secure full protection from all dangers of Asiatic labor immigration and at the same time to give Asiatics complete equality of race treatment." The Council decided that it could "see at present no better solution of the problem than the application to Japan, China and India of the quota law, as it comes into force in 1927, which would result in the annual admission of only 350 immigrants from these three sections of the Orient." One or two voices expressed the opinion that the Churches ought not in this way to criticize the action of Congress. On the whole, it was clearly felt that, in the question of attitude toward other races, the Churches face probably the most difficult task in their attempt to Christianize social and international life. That the Federal Council must set itself to this task was recognized by all.

## THE CHAPLAINCY

The fourth issue on which there was divergence of view had to do with the status of the chaplains in the Army and Navy. A resolution introduced a year ago had proposed that the Council should try to get the chaplaincy placed on a civilian basis. The point of view which prevailed was that every effort should be made to prevent the chaplaincy from being exploited in the interest of military programs, but that there now appears to be no practicable plan for carrying on a religious ministry to the men in the Army and Navy except that which is now in force. Emphasis was laid upon the fact that none of the denominations has yet raised the question of a change in the status of its chaplains, and that it has therefore hardly become a pertinent issue for the Federal Council.

## MEMORIAL FROM WALES

A colorful and dramatic incident was the presentation of a memorial to the Federal Council of the Churches, from religious leaders in Wales. The memorial is printed in full on another page. It was graciously delivered, accompanied by an inspiring address by Rev. Gwilym Davies of Cardiff, who had come to the United States for this sole purpose. His expenses were defrayed



by a popular subscription in Wales. At the public meeting on the evening of December 10, when he delivered the memorial, he called attention to the fact that on that night all over Wales prayer-meetings were being held in the churches in behalf of the mission on which he had come. The memorial was officially received by Dr. Robert E. Speer as the representative of the Federal Council. Right Rev. Herman Page, of the Episcopal Church, presided on this occasion.

At the public meeting on the evening of December 9, Bishop Edwin H. Hughes of Chicago and Dr. S. Parkes Cadman, president of the Council, spoke to a large audience on "The Present Task of the Church."

Bishop John M. Moore, of Dallas, Texas, was chairman of the sessions until called away by illness in his family; after which Dr. John Baltzer, of St. Louis, presided.

From the discussions of the three days, two conceptions of the genius and purpose of the Federal Council clearly appeared. The first was that the Council is a medium for expressing the fullest measure of common mind which can be found in the Churches. As Bishop Thomas Nicholson put it: "No greater calamity could befall American church life than any weakening of the unifying influence which the Council represents." The second conception was that the Council should take a pioneering and prophetic attitude in various fields of the social responsibility of the Church, in order to help the Churches to deal more adequately with these responsibilities. Underlying all the discussions was the conviction, expressed by Dr. S. Parkes Cadman, that "the unifying center of our church life is not simply a Creed and a Book, but a Person and a Life."

#### CONFERENCES OF HEADS OF DENOMINATIONS

In connection with the meeting of the Executive Committee of the Federal Council, Dr. S. Parkes Cadman, as President, held a dinner conference with the moderators, presiding officers or other heads of the various communions. An evening was spent in considering together some of the major problems and tendencies in the religious life of the country.

Among those present were the following:

Mr. E. H. Rhoades, President, Northern Baptist Convention.

Dr. George Summey, Moderator, Presbyterian Church in the U. S. (South).

Dr. John Baltzer, President, Evangelical Synod of North America.

Dr. F. G. Coffin, President, General Convention Christian Church.

Dr. W. I. Wishart, Moderator, United Presbyterian Church.

Bishop James Cannon, Jr., Methodist Episcopal Church, South.

Bishop Thomas Nicholson, Methodist Episcopal Church.

Bishop Herman Page, Protestant Episcopal Church.

Dr. Dan F. Bradley, Associate Moderator, National Council of Congregational Churches.

Bishop S. P. Spreng, Evangelical Church.

Rev. J. L. Updegraph, Former Moderator, Churches of God in North America.

Dr. Edgar DeWitt Jones, Former Moderator, Disciples of Christ.

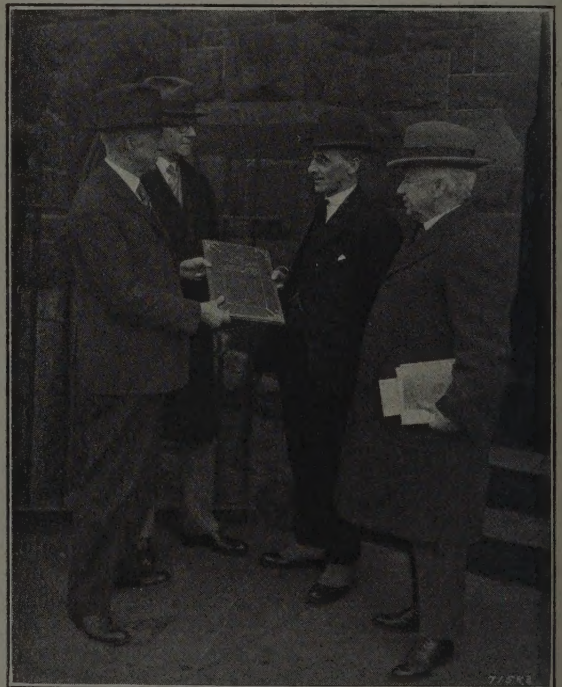
Rev. Walter C. Woodward, General Secretary, Five Years Meeting of Friends in North America.

Dr. John A. Marquis, Former Moderator, General Assembly of the Presbyterian Church in U. S. A.

Dr. William Horace Day, Former Moderator, National Council of Congregational Churches.

#### FOREIGN MISSIONS CONVENTION

The Annual Foreign Missions Conference of the United States and Canada was held in Atlantic City, N. J., January 12-15. As usual, the conference brought together the leading missionary administrators in America, and was an occasion for viewing the missionary task from the standpoint of the Church as a whole. Dr. Robert E. Speer, former president of the Federal Council of the Churches, was the Chairman of the Conference. Special attention was given to considering the development of the indigenous church in foreign lands.



REV. GWILYM DAVIES OF WALES DISPLAYING THE MEMORIAL ON WORLD PEACE TO OFFICIALS OF THE FEDERAL COUNCIL AT DETROIT



## Churches Did Notable Work for World Court

THE vote of the Senate on January 27, at last committing the United States to participation in the Permanent Court of International Justice, is an occasion for recalling the great part which has been played by the American Churches in creating and expressing public opinion on this issue. Their support of the Court has been consistent and overwhelming.

In 1921, before the World Court had yet come into being, the Federal Council of the Churches, at the annual meeting of its Executive Committee in Chicago, went on record as being convinced that "The United States should associate itself promptly with the other nations of the world for the effective operation of the International Court of Justice."

In January, 1922, the Administrative Committee of the Federal Council took definite action urging the President of the United States and the Secretary of State to recommend the adhesion of the United States to the Protocol of the newly established World Court. In May of the same year a memorial was formally presented to the President by a delegation representing many of the leading denominations of the country, emphasizing their strong conviction that the World Court was a great step forward in establishing the principles of the Kingdom of God in international life.

Early in 1923, after President Harding and Secretary of State Hughes had recommended to the Senate that the United States enter the Court, the Administrative Committee inaugurated a special educational campaign in the interest of the World Court. This intensive effort reached its climax on Armistice Day in 1923, when thousands of churches all over the country responded to the call of the Federal Council's Commission on International Justice and Goodwill to observe Armistice Day by pointing out the contribution that the World Court could make to permanent peace. Important conferences were held with both President Harding and President Coolidge on the World Court issue while they were preparing their messages to Congress.

In April, 1924, when a hearing on the World Court was finally arranged by the Senate Committee on Foreign Affairs, the Federal Council of the Churches brought together the host of

official resolutions adopted by denominational assemblies, conventions and conferences and embodied them in a great memorial which was impressively presented to the Senate Committee. At that time strong representations were also made by many other important religious bodies, including the World Alliance for International Friendship through the Churches, the Foreign Missions Conference of North America, the Church Peace Union and the major denominational agencies.

At the Annual Meeting of the Executive Committee of the Federal Council at Detroit, last December, attention was again directed to the World Court and the Federal Council's position reaffirmed in the following words:

"We believe that all nations should agree to submit to an impartial tribunal all disputes that threaten the peace of the world which they cannot solve by the usual processes of diplomacy and conference.

"The World Court of Justice is the result of many decades of American discussions, plans and desires for peace. In it we see a concrete expression of the Christian spirit that is needed, the promise of a larger and truer righteousness and justice among nations, a step forward in the establishment of the Kingdom of God."

Last month, when the vote on the World Court was imminent, the memorial embodying the action taken by the various communions (more than twenty in number) on the World Court question was conveyed to every member of the Senate.

The additional reservations adopted by the Senate will be disappointing to those who have been anxious that the United States, instead of holding back, should take the lead in an agreement to submit all threatening disputes to the World Court. The recent action of the Senate, however, is a great step forward in indicating a growing tendency to abandon a policy of isolation.

### NEW OFFICERS OF WORLD ALLIANCE

The religious forces working for world peace have been greatly strengthened by the coming of Mr. Fred B. Smith and Mr. Harry Holmes to the World Alliance for International Friendship through the Churches. Mr. Smith and Mr. Holmes were both formerly associated with the Federal Council's Commission on Councils of Churches, but have felt that their primary interest has come to center around world peace. Mr. Smith has become Chairman of the Executive Committee of the American Section of the World Alliance, and Mr. Holmes Field Secretary.



## Fellowship of Prayer for 1926

THE "Fellowship of Prayer" which has been sponsored for several years by the Federal Council's Commission on Evangelism, promises to meet a larger need this year than ever before. A 32-page pamphlet including devotional readings, meditations and prayers for each day during the Lenten period, has been prepared for widespread circulation. Last year more than 300,000 copies of a similar devotional manual were distributed. From every part of the country and from a score of communions came testimonies as to the value of this devotional book.

The edition this year has been prepared by Rev. William Horace Day, Pastor of the United Congregational Church of Bridgeport, and

Chairman of the Federal Council's Commission on Evangelism. The Congregational Commission on Evangelism cooperates with the Federal Council in the preparation and distribution of the pamphlet.

Copies of the Fellowship of Prayer for 1926 can be had at 3 cents each—\$2.00 per hundred.

### FIELD WORK IN EVANGELISM

Dr. Goodell, Secretary of the Federal Council's Commission on Evangelism, is carrying on a visitation of many of the cities of the State of Connecticut, holding community conferences on evangelism. The cities to which he has gone are: Bridgeport, New London, New Haven, Hartford and Waterbury.

## Great Meetings in Behalf of Goodwill

THE Federal Council's Committee on Goodwill between Christians and Jews held in December a series of five noteworthy meetings in the Middle West, at Dayton, Cincinnati, Indianapolis, Toledo and Columbus, at which the main speaker was Dr. S. Parkes Cadman, President of the Federal Council of the Churches.

The meetings were sponsored by the Councils of Churches in the cities visited, in conjunction with other religious groups. The thousands attending the meetings indicate that Protestants, Catholics and Jews alike are feeling the need for a fresh emphasis upon an active goodwill which respects differences and rejoices in unities. It is estimated that the attendance at the meetings of the week totaled thirteen thousand. The largest was held in the Cadle Tabernacle in Indianapolis, with upwards of 9,000 present. Local newspapers declared it to be "the most representative gathering ever held in Indianapolis."

On December 14, the Federal Council's Committee on Goodwill between Christians and Jews joined with the Clergy Club of New York in honoring Rabbi Joel Blau of New York, who has been called overseas to assume charge of a synagogue in London. Rabbi Blau will be remembered as the author of the article in the *Atlantic Monthly* a few years ago on "The Modern Pharisee."

Reviewing the first year's work of the Committee, its Secretary, Rev. John W. Herring, says:

"In the past twelve months I have covered some 40,000 miles, studying the problem of harmony among our multitudinous groups. Especially was I examining the attitude of Jews and Christians toward one another, and consulting with forward-looking leaders of both groups

about the likeliest roads to increased friendliness. It has been a most pleasant commission because it has shown up a side of the American picture that has been rather obscured by the flare of flaming crosses and various other glaring evidences of prejudice. "The best, though not the noisiest, leadership of the country is increasingly on the side of friendliness. President Coolidge in his most arresting plea for tolerance before the American Legion voiced the sentiment of a very healthy section of America. A countless number of unheralded civic organizations have drawn together, if not cross-sections, at least very representative groups of our people, which have resulted in a surprising growth of understanding in influential circles.

"It is surely of no slight interest that, with a nineteen-century handicap to overcome, the Federal Council of the Churches has taken definite steps to improve relations between the two groups with the longest and unhappiest record of misunderstanding—Jews and Christians. Matching the action of the Federal Council, is that of such Jewish bodies as the Central Conference of American Rabbis, the B'nai B'rith, the Union of American Hebrew Congregations and the New York Federation of Temple Sisterhoods in setting up similar committees.

"Nor are the actions of the national groups mere gestures from headquarters. From all across the country come unique indications of goodwill. In at least fifty of the chief cities of the country men of Jewish, Protestant and Catholic faith foregathered in common assemblage on Thanksgiving Day. A score or more of metropolitan dailies featured Thanksgiving Day declarations signed jointly by local Jewish rabbis and Protestant and Catholic clergy. Most significant has been the great number of community meetings."



## Awards for Achievement by Negroes

TO give recognition and stimulus to creative work by Negroes, the Harmon Foundation, on behalf of William E. Harmon, has provided \$4,000 annually for awards for distinguished achievement. To the Commission on Race Relations of the Federal Council of the Churches, has been committed the executive direction of the awards.

The fields in which the awards are to be given are as follows: Literature, Music, Fine Arts, Industry (including Business), Science (including Invention), Education, Religion, and an award for improvement of race relations between white and Negro peoples in America.

The first seven awards are of \$400 each and open to all Negroes of American residence of both sexes; the eighth award, of \$500, will be given to the person, white or colored, "who has made the greatest contribution toward improving the relations between white and Negro peoples in America." There is also a gold medal for the first award in each of the seven divisions and a second award of \$100 and a bronze medal.

The awards are not designed to develop a contest for prizes, but "to bring public recognition to persons who have made some worth-while achievement who have not yet received such recognition." Awards are to be made on January first, which is the date Lincoln signed the Emancipation Proclamation, and will apply to work done or completed during the twelve months ending June first, preceding.

Since his boyhood, Mr. William E. Harmon has had a great love for and admiration of the Negro people and their aspirations. He has also been especially interested all these years in plans and methods for stimulating initiative and sustained efforts of groups or individuals benefited by any offers of assistance or reward. His sympathy for the colored people and this desire for stimulating creative work found expression in offering these awards for distinguished achievement. He turned to the Commission on the Church and Race Relations of the Federal Council of the Churches to assist him in working out the plan. It is hoped by the donor that these awards will prove so satisfactory that they will be continued and made a permanent thing after a trial period of five years.

There will be five judges for each award. Three of the five judges will be persons recognized as outstanding in their particular fields. At least one will be a Negro. The two other judges will represent the Harmon Foundation and the Commission on the Church and Race Relations of the Federal Council of the Churches.

Applications and recommendations for this year (1926) may be filed on and after January first, and must be filed not later than June 1, 1926, with Dr. George E. Haynes at the offices of the Federal Council of the Churches, 105 East 22nd Street, New York City.

### RACE RELATIONS SUNDAY

The Sunday nearest to Lincoln's Birthday (this year February 14) is to be observed, as last year, as Race Relations Sunday, under a plan put forward by the Federal Council's Commission on the Church and Race Relations. A new feature of this year's program is the broadening of the meaning of the day to include relations among all the racial groupings in America and not simply between Negroes and whites. One of the most valuable aspects of the day has come to be the exchange of pulpits between white and Negro pastors, as a means of interpreting the two peoples to each other.

### THE LYNCHING SITUATION

The Federal Council's Commission on the Church and Race Relations is undertaking to stimulate a special effort to make 1926 a lynchless year. It is pointed out that all the victims of mob violence in 1924 and 1925 have been Negroes.

One of the most encouraging developments in the effort to make lynching a thing of the past is the action of the Mississippi State Bar Association in sponsoring a pamphlet entitled "Mississippi and the Mob." Mississippi is credited with five of the 16 lynchings of the past year. The rise of state sentiment on the subject is therefore particularly significant. The pamphlet carries a foreword by the President of the State Bar Association which summarizes the problem as follows:

"The practice in this state of citizen organizations taking into their own hands the punishment of persons guilty or supposed to be guilty of heinous crimes is so prevalent as to call for measures more or less severe. The just and logical way to stop the practice is to place the responsibility where it belongs, that is, upon the chief law-enforcing officer of the county. This officer should prevent it in his county or forfeit his office. Not only should he forfeit his office, but he should be rendered ineligible to hold the office again."

The production of this pamphlet, and its distribution, was made possible chiefly by the assistance of the Commission on Inter-racial Cooperation, with headquarters in Atlanta.



## A Timely Study of Negro Housing

EFFORTS of Negro Americans to find suitable homes throughout the country make a stirring story, as related in the introduction of a recent report on housing by the Commission on Race Relations of the Federal Council of the Churches.

Negro families are attempting to move from alleys and congested districts in nearly every part of the country. In some cities where they have moved into neighborhoods tenanted by white residents they have been opposed in various ways, in some cases, their new homes have even been set on fire and court actions have been resorted to. It is not because the Negroes wish to move into white neighborhoods and to have white neighbors, but because they have suffered even more from the housing shortage than white persons and are seeking to improve their health and living conditions that they are leaving the undesirable districts to which they have generally been expected to confine themselves. Attempts of various kinds, by individuals and organizations, to meet the situation and to provide suitable housing for colored people are described in the report.

The report says in part:

"Negro Americans have even more difficulty than other residents in finding suitable places in which to live because prejudice against them operates regardless of culture or financial ability," says the introduction to the report. "Under ordinary conditions other racial and national groups can usually secure housing accommodations in almost any residential area if they can pay for them and maintain the neighborhood standards in other respects.

"Frequently the only houses available for colored tenants have been in districts infested with vice or other low moral standards, in spite of the desire of the colored people to provide decent surroundings for their children. Almost always the areas to which they are expected to confine their residence are those least adequately provided with street paving, sewage and garbage disposal and other sanitary provisions, and fire and police protection.

"In many cases no adequate housing legislation has been enacted. In other cases existing legislation does not afford colored tenants the protection it gives to others because it is not enforced for their benefit. In addition to difficulties, due to prejudice, the economic limitations of the colored citizens still further restrict their choice of dwellings. As a result of these conditions, at a time when there is a shortage of houses, the situation of the Negro population, especially in the cities, is most acute.

"Negroes have repeatedly explained that the efforts of colored families to move into 'white

neighborhoods' are not due to the fact that they wish to associate with the white people as such, but rather to the fact that usually the only decent housing conditions are in such neighborhoods."

### TO COMMEMORATE PURCHASE OF MANHATTAN ISLAND, 1626

The approaching three hundredth anniversary of the purchase of Manhattan Island from the Indians by Peter Minuit in 1626 has caused the Federal Council to institute a "Committee of Cooperation for the Tercentenary Commemoration of the Founding of the City of New York," which will take such part in the civic and religious commemorative functions as may be deemed suitable, and help to organize church observances in honor of the Tercentenary. The Chairman of the Committee is Rev. William I. Chamberlain, of the Reformed Church in America, the one of all our American Churches most intimately concerned in the anniversary since Peter Minuit, the first Governor of New Amsterdam became an elder in the first Reformed Church to be established on Manhattan Island in 1628. The historic "Marble Collegiate Church" is the descendant of that first congregation.

### CONTINUATION WORK OF STOCKHOLM CONFERENCE

On November 30th the American members of the Continuation Committee of the Universal Christian Conference on Life and Work held a meeting in New York. There was a general conclusion that the American members should remain somewhat in the background, leaving the European sections of the Committee to take the lead. For the present, the American members will devote their attention to presenting information about the Conference and interpreting its significance.

It was reported that the Publication Committee in Stockholm is compiling a volume containing all the official documents of the Conference, which will be published early this year. Arrangements are also being made for a popular account of the Conference published in German, in French and in English. A moving picture film of the Conference is also to be made available shortly.

Through the generosity of a member of the Editorial Council of the Religious Press the address of Bishop Francis J. McConnell on "The Church Paper and Religious Leadership" before the Wesleyan Association of Boston is to be reprinted in pamphlet form and made available for wide distribution.



# Memorial on World Peace From Welsh Churches



With profound respect we, the undersigned, in virtue of the position held by us in the religious life of Wales would approach you on a matter which is causing us deep concern. We feel that the years through which we are passing are the years of decision upon which depends the fate of everything for which we have striven and the fathers who begat us. We rejoice in the noble efforts for world reconciliation which have been put forth by the Churches of Christ in America and we recall with pride the Memorial which you conveyed to the Paris Peace Council urging the immediate formation of a League of Nations. Nor can we ever forget the part taken by the Churches in America in bringing about the Washington Conference on the Limitation of Armament. And it gives us much encouragement to know that the Permanent Court of International Justice has won the almost unanimous approval of the Churches in the United States. Mindful of the traditions of your country we would venture to make an appeal to you at this turning point in the world's history on behalf of what appears to us to be the most hopeful way towards the establishment of the Kingdom of God in international affairs. We realise that much remains to be done before the League of Nations can adequately fulfil the function of the World's Peacemaker. Steadily, however, it is growing towards the ideal and we feel that it cannot attain unto the fulness of its stature until it has enlisted in its service a fire and a passion which only the Church of Christ can give. We are of one mind as to the end to be attained. With you we believe that nations which regard themselves as Christian have special international obligations and that international policies should secure equal rights for all races. With you we believe in a warless world and with you we would dedicate ourselves to its achievement.

The Right Rev the Lord Bishop of St David

The Right Rev the Lord Bishop of Monmouth

B. Humphreys

The Rev B. Humphreys  
President of the Baptist Union of Wales and Monmouthshire

C. Edwards

The Rev C. Edwards  
Secretary of the Baptist Union of Wales and Monmouthshire

W. Evans

The Rev W. Evans  
President of the English Baptist Union of Wales and Monmouthshire

Thos. Jones

The Rev Thos. Jones  
Secretary of the General Assembly of the Calvinistic Methodist or Wesleyan Church of Wales

J. D. Davies

The Rev J. D. Davies, M.A.  
Secretary of the General Assembly of the Calvinistic Methodist or Wesleyan Church of Wales

David Hoehne

The Rev David Hoehne, M.A.  
Moderator of the North Wales Calvinistic Methodist Association

J. Pritchard

The Rev J. Pritchard, M.A., B.D.  
Secretary of the North Wales Calvinistic Methodist Association

Thomas E. Roberts

The Rev T. E. Roberts, M.A.  
Moderator of the South Wales Calvinistic Methodist Association

Stephen George

The Rev Stephen George, M.A.  
Secretary of the South Wales Calvinistic Methodist Association

D. Lloyd Morgan

The Rev D. Lloyd Morgan, D.D.  
Chairman of the Union of Welsh Independents

James Davies

The Rev James Davies, B.A.  
Senior Secretary of the Union of Welsh Independents

J. M. Edwards

Mr J. M. Edwards  
Chairman of the English Congregational Union of North Wales

D. J. Nicholas

The Rev D. J. Nicholas, B.D.  
Secretary of the English Congregational Union of North Wales

D. Morgan Lewis

Professor D. Morgan Lewis, M.A.  
President of the South Wales English Congregational Union

D. J. Thomas

The Rev D. J. Thomas  
Secretary of the South Wales English Congregational Union

Hugh Evans

The Rev Hugh Evans, (Cantor),  
President of the Welsh Wesleyan Methodist Assembly

H. Morrison Davies

The Rev H. Morrison Davies  
Secretary of the Welsh Wesleyan Methodist Assembly

J. J. Harrison

The Rev J. J. Harrison  
President of the South Wales Primitive Methodist Synod

W. Overton

The Rev W. Overton  
Secretary of the South Wales District Committee of the Primitive Methodist Church

H. D. Phillips

Mrs. H. D. Phillips,  
of the Society of Friends in Wales



## Church Leaders Consider Industry

ONE of the largest and most significant industrial conferences yet held by the Federal Council's Commission on the Church and Social Service occurred in Chicago, January 10-17. It was set up in cooperation with the Chicago Church Federation, of whose Commission on the Church and Industry Dr. Arthur E. Holt is chairman. This conference lasted an entire week, the general theme being, "The Industrial Situation—What Can I Do About It?" There was an estimated attendance at all meetings of 25,000 people and five of the addresses were broadcast by radio.

A notable list of twenty-three speakers was secured, including William Green, President American Federation of Labor; Miss Jane Addams; Sam Higginbottom, the agricultural missionary, of India; William Hopgood, President, Columbia Conserve Company of Indianapolis; William Ayer McKinney, President, Speedautomatic Company of Chicago; Professor Frank and Dr. Holt, of Chicago Seminary; I. J. Duncan Clark, of the *Chicago Evening Post*; Anne Guthrie, Executive Secretary, Young Women's Christian Association; Hubert C. Herring, Social Service Secretary for Congregational Churches; Mary McDowell, Commissioner of Department of Public Welfare, City of Chicago; W. B. Spofford, Church League for Industrial Democracy; John Walker, President, Illinois State Federation of Labor; James Mullenbach, of Hart, Schaffner and Marx; Agnes Nestor, of the Woman's Union League; Rev. Albert Palmer, of Chicago; Flora

T. Young, Personnel Department, the Fair; Dr. Alva Taylor, Social Service Secretary for the Disciples; Dr. Tippy; James Myers, and others.

The conference covered a wide area, including the Loop, the University, the seminaries, and denominational training schools, the suburbs, breakfast clubs, lunch clubs, church services, the Open Forum, the Sunday Evening Club with its audience of three thousand, three radio broadcasting services, denominational and union minister's meetings, fellowship banquets, the "College for the Unemployed," the Y. M. C. A., the Y. W. C. A., and a notable conference on Social Education at the LaSalle Hotel on the general subject of how to develop social sympathies and how direct them into intelligent service.

The result of the conference was very greatly to strengthen the already outstanding work of the churches and religious forces of Chicago along social and industrial lines, to arouse a wide range of interest among all classes in business, church, labor and student circles in the city. The common emphasis of the speakers lay upon the development of a social conscience, and upon the specific question "What can I do about it?" The conference contained a highly inspirational note, but kept its feet on the ground. Careful plans for continuation and follow-up work are being carried forward by the Chicago Church Federation, with the further cooperation of the Federal Council's Commission on Social Service.

Subsequent conferences along similar lines are being held in several Mid-west cities, and will be reported in another issue of the *Bulletin*.

## Serving the Local Church

THE Commission on Social Service has been gradually developing a service bureau for local churches during a period of eight years. It offers assistance to local churches on program, staff, housing and community relations both by correspondence, personal visitation and field conferences. Each community conference arranged for by the Commission has a period devoted to the discussion of these problems.

The character of the service rendered is illustrated by a recent request. When Dr. Tippy was in Jackson, Miss., in November to address the American Prison Congress he was asked by Dr. J. B. Hutton, pastor of the First Presbyterian Church, South, to meet the building committee, which is planning for an expensive new church. This is the leading church of the denomination in Mississippi. Dr. Tippy discussed with them the kind of work which is now being undertaken by similar churches, the necessary housing,

economies to be obtained by multiple use of rooms, the importance of the parish house, and the development of a salaried staff.

Shortly after returning to New York, Dr. Tippy was asked to make a special trip to Jackson to spend two days with the committee. It was desired to determine location, character and size of building based upon the program to be undertaken, an increase of the staff, and the future of a mission in the southern part of the city. Dr. Tippy showed lantern pictures of some of the best recent parish house buildings. During these two days a rapid reconnaissance study of the city with reference to location was made, probable growth was forecast, and a staff of four whole-time workers was voted, to consist of Pastor, Minister of Religious Education, Pastor's Secretary, and Church Visitor.

Assistance has been rendered to many other important Southern Presbyterian Churches.



## A Message to the Churches on World Peace

*(The following paragraphs are part of the noteworthy message adopted by the National Study Conference of the Churches on World Peace, held in Washington, December 1-3, under the auspices of the peace committees of the various denominations. The full document can be secured from the Federal Council's Commission on International Justice and Goodwill.)*

### IDEALS AND ATTITUDES

1. The teachings and spirit of Jesus clearly show that the effective force for the safeguarding of human rights, the harmonizing of differences and the overcoming of evil is the spirit of goodwill.

2. The Church, the body of Christ all-inclusive—transcending race and national divisions, should henceforth oppose war, as a method of settling disputes between nations and groups as contrary to the spirit and principles of Jesus Christ, and should declare that it will not as a Church sanction war.

3. The Church should not only labor for the coming of the Kingdom of God in the hearts of men, but should give itself to constructive policies and measures for world justice and peace. It should fearlessly declare its distinctive message of goodwill. It should proclaim this message regardless of fluctuating opinion and political exigencies.

4. The Church should teach patriotic support of the State, but should never become the agent of the Government in any activity alien to the spirit of Christ. The Church should look to the responsible statesmen of a Christian country to conduct the public business along those lines of justice and reason which will not lead to war.

5. The Church should recognize the right and the duty of each individual to follow the guidance of his own conscience as to whether or not he shall participate in war.

### POLICIES AND PROGRAMS

1. The fundamental forces in upbuilding a Christian world order are those concrete activities which by their very nature create, as well as express, goodwill between nations and races. Let the Churches, therefore, be zealous in works of international benevolence, be friendly to the strangers in our land, and support home and foreign missionary enterprises and institutions.

2. The Churches in all lands should rise above the spirit and policies of narrow nationalism, and to this end they should strengthen the bonds of friendship and mutual acquaintance through common activities and conferences such as that recently held at Stockholm on Life and Work.

3. In the achievement of world justice and peace the United States and other nations will have to reconsider those policies and practices that tend to create international illwill, suspicion and fear. In the enactment of legislation dealing with even domestic matters that have international consequences, each nation should

practice the principle of the Golden Rule. In this connection we have especially in mind such difficult questions as

- (1) Monopolistic control of raw materials essential to modern industry and economic welfare.
- (2) Regulation of immigration.
- (3) Race discriminatory legislation.
- (4) Investments in backward countries.
- (5) Economic and social oppression of minority racial groups within a nation.

4. In harmony with the spirit of the Washington Conference on Limitation of Armament and in keeping with the declaration of President Coolidge that "peace and security are more likely to result from fair and honorable dealings . . . than by any attempt at competition in squadrons and battalions," the United States should actually cooperate with the other nations in still further reduction of armaments.

5. Plans for military expansion and increased expenditures in the Pacific are needless in themselves, because of agreements already made. They are provocative of suspicion and misunderstanding on the part of other nations, and are contradictory to the affirmation of President Coolidge that "our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding."

6. We rejoice in the policy of our Government, adopted by the Washington Conference on Limitation of Armament, for cooperating with China in seeking early abolition of "extra-territoriality", the adoption of "equal treaties" and the recovery of tariff autonomy. We urge the maintenance by our people and Government of such attitudes toward, and treatment of, China and of Chinese and of all Asiatics as are required by the principles of good neighborliness and the Golden Rule.

7. The maintenance of justice and goodwill between the peoples of the Orient and the Occident is essential to the peace of the Pacific and of the world. We of the United States, therefore, need to scrutinize with seriousness and care those acts and laws, both local and national, that are straining these relations, with a view to such modifications as will conserve the essential rights, the self-respect and the honor of both of these great branches of the one human family.

8. We believe that the United States should examine its historic policy known as the Monroe



Doctrine, and seek, in cooperation with other American peoples, such a restatement of this policy as will make it a ground of goodwill between the United States and Latin America.

9. We rejoice in the condemnation of the militaristic spirit by the President in his Omaha address and record our opposition to all efforts to use the Reserve Officers' Training Corps, the Citizens' Military Training Camps and the Mobilization or Defense Test Day exercises as means of fostering the spirit of war among our citizens and especially among our youth. We approve all suitable efforts to improve the physical well-being of students in our schools and colleges, both boys and girls, but we emphatically disapprove of compulsory military training. We urge careful review of the effect of military training in all its phases.

We deplore and regard as unnecessary the proposed organization of industry under the government in preparation for possible war. Such organization is opposed to the declaration of President Coolidge that we should demobilize intellectually as well as in the military sense. It would inevitably tend to promote the war spirit in commerce and among industrial workers.

10. Our Government, together with all other great civilized nations, should share in common agreements and in common undertakings and activities in the establishment and maintenance of the institutions essential for world justice, for the peaceful settlement of all disputes, for mutual protection of peace-loving and law-abiding nations from wanton attack, and for reduction of armaments by all nations.

In this program the United States has an inescapable responsibility and an essential part. The movement for world peace cannot succeed without active participation by its Government and people. We therefore recommend to the people of our land the following concrete measures:

- (1) Immediate entry of the United States into the Permanent Court of International Justice, with the Harding-Hughes-Coolidge reservations.
- (2) Declaration by the United States that it will accept the affirmative jurisdiction of the World Court and will submit to it every threatening dispute which the Court is competent to settle.
- (3) Full cooperation of our Government with other nations in securing the negotiation and ratification of an international treaty outlawing war as a crime under the law of nations.
- (4) Adoption by the United States of the policy of complete cooperation with all the humanitarian and other commissions and committees of the League of Nations

to which commissions and committees it may be invited.

- (5) Entry of the United States into the League of Nations with the reservation that the United States will have no responsibility, moral or otherwise, for participating in the economic or military discipline of any nation, unless such participation shall have been authorized by the Congress of the United States.

The achievement of permanent world peace is dependent upon the development in children and youth, through education, of convictions concerning the fatherhood of God, the spirit and teachings of Jesus Christ, the unity of the human family, and the principles of justice; and upon the establishment of attitudes of mutual respect and reliance upon reason rather than force. We therefore recommend that the Executive Committee, in cooperation with the various educational agencies, denominational, interdenominational and undenominational, secure the preparation of an adequate program of education for the development of these convictions and attitudes.

#### THE SITUATION IN TRANSYLVANIA

In my report on Religious Minorities I stated that Kunn College, Orastie, Transylvania, one of the most important of the Hungarian Reformed so-called confessional schools, had been taken by the Rumanian Government for a state school.

Mr. D. N. Ciotori of the Rumanian Debt Commission now informs me that the Rumanian Government has reconsidered, and on December 5 turned it back to the Hungarian Reformed Church.

CHARLES S. MACFARLAND.

#### BENJAMIN FRANKLIN ON WORLD PEACE

The observance of Benjamin Franklin's birthday on January 17 in many quarters has served to call attention to the prophetic utterances of Franklin on the matter of war. In 1783 he wrote:

"At length we are in Peace, God be praised, and long, very long, may it continue. All wars are Follies, very expensive and very mischievous ones. When will mankind be convinced of this, and agree to settle their differences by arbitration? Were they to do it, even by the Cast of a Die, it would be better than by fighting and destroying each other."

In another letter he declared in even blunter fashion:

"May we never see another War! for in my opinion there never was a good War, or a bad Peace."



# New Developments in Community Cooperation

**D**URING the last few weeks much attention has been given to the policy and program which the Federal Council should follow in its future work in extending state and local councils of churches. On January 8, a conference was held with representatives of five local councils of churches, named by the Association of Executive Secretaries. The points to which most consideration was given were the development of state councils of churches, the necessity for a closer coordination of the Home Missions Council and the International Council of Religious Education with the Federal Council for the sake of simplifying the problem of cooperation in the local community, closer relationship between the Federal Council and the local councils of churches.

On December 31, there was also an informal conference with representatives of the Western office of the Federal Council and the denominational superintendents of the State of Illinois. The special interest of this gathering centered around the development of a council of churches in Illinois.

## ANNUAL MEETING OF EXECUTIVE SECRETARIES

The Annual meeting of the Executive Secretaries of State and Local Councils of Churches is to be held in Cleveland, June 3-5, jointly with the Federal Council's Commission on the Church and Social Service. These are the days immediately following the meeting of the National Conference of Social Work, which also assembles in Cleveland. Last year the Executive Secretaries met at Northfield in conjunction with the Federal Council's Commission on Evangelism. The plan of holding the Annual Meeting in conjunction with some department of the Federal Council is a part of the general tendency to integrate more closely the program of the Federal Council and the local organizations.

Another tangible evidence of the increasing solidarity of the Federal Council and the local councils, even while the local councils maintain thorough autonomy, is the disposition in some of the local communities to make contributions to the budget of the Federal Council. This has already been undertaken by the St. Louis Federation of Churches. The Federated Churches of Cleveland has proposed, for 1926, a "Community Fund" as a part of its budget for the purpose of giving financial cooperation to the Federal Council of the Churches, the International Council of Religious Education, the Relief of Protestant Churches in Europe and one or two other interdenominational agencies.

## WHAT FEDERATION MEANS TO ST. LOUIS

The Annual Report of the Federation of St. Louis contains a remarkable summary of what has been achieved in that city through cooperative work. The report says, in part:

"Each year adds to the list of valuable decisions reached in common council and of worth-while things accomplished in common action. These include the initiation of the move that defeated the legalization of race track gambling in the State Legislature; a series of summer night meetings, held on the open streets at six downtown centers; central Lenten theater meetings; a week spent in the training of men to do personal work; the publication of the "Blue Book," a church manual and directory for Greater St. Louis, now on the press; a distinct advance in women's work, both in the departments of missions and social service; an advance in the field of censorship; the initiation of an inter-racial commission; the inaugurating of the local observance of Inter-racial Sunday; the celebration of Armistice Day; an advance in the field of hospital service; an intensive self-survey of certain churches, supplementing the two social and religious surveys of St. Louis, to be made the subject of discussion at the church meeting of the Home Missions Council to be held in St. Louis in January, and the integration of a permanent commission on Christian Social Service under the direction of the Federation's recently appointed Secretary of Social Service, Dr. George B. Mangold.

"These are, however, but the newer and more unusual accomplishments of the last twelve months. They further the steady progress of mutual understanding and of common activity in the chosen fields of service filled by this Interchurch Council. Among these fields is that of Religious Education filled by our great and growing Community Training School and the promising activities of the department of Vacation Bible Schools; that of Evangelism, in which it has been demonstrated through a period of years that the churches of a metropolitan community may achieve a continuous annual gain in church membership of fourteen percent; that of Social Service, in which the churches of St. Louis have undertaken in a definite and permanent way to appraise and to meet their responsibility on behalf of the underprivileged, the sick and those who live in unwholesome environment; that of Comity, in which the responsible denominational mission boards undertake, in mutual council, to locate religious enterprises and to conduct churches and missions in constructive cooperation; that of Publicity, where cooperation makes possible the telling of the story of the united purpose of the Protestant Churches to serve and save the community; and that of General Service, in which, through appointed and mutually accredited agents, the Churches can establish contacts with worthy serving agencies, municipal, state, and national."

## HERALDING GOODWILL IN MINNEAPOLIS

At the initiative of the Minneapolis Council of Churches, a special Goodwill edition of the Minneapolis *Daily Star* was recently issued, with a Congregational and a Lutheran minister, a Catholic priest and a Jewish rabbi as editors. The central theme of the edition was the furthering of the spirit of goodwill among all groups in the community. Special emphasis was laid upon the fact that religion should no longer be a barrier but a point of union between those who love God and serve their fellowmen.



## UNITING IN RELIGIOUS EDUCATION

The Rochester (N. Y.) Federation of Churches is now carrying on the second semester of the Rochester School of Education, designed to afford training for Sunday School teachers and other religious writers. The curriculum includes courses in the Bible, dramatization and pageantry, story-telling in religious education, principles of religious education, methods in the church school and the vacation church school.

In Chicago the Council of Religious Education, which recently became a department of the Church Federation under the direction of Rev. Frank M. McKibben, is carrying on a survey of the Sunday schools of the city, with the special purpose of determining the educational status of the Sunday school movement in Chicago. A conference on "The Fine Arts in Religion" was held on January 25 under the direction of Prof. H. Augustine Smith.

## UNIQUE SERVICE IN CLEVELAND

The Cleveland *Plain Dealer* of January 1 tells the story of a unique Union Communion Service held on the last day of 1925, arranged by the Federated Churches, "under the feeling that the first quarter of its twentieth century should not elapse without such testimony to the essential and spiritual unity among the followers of Jesus Christ." The ministers who assisted in the service included representatives of the Reformed, Congregational, Disciples, Episcopalian, Methodist, Baptist, Presbyterian, Evangelical and United Presbyterian Churches.

## OHIO PASTORS' CONVENTION

The Seventh Ohio State Pastors' Convention was held January 19-21, under the auspices of the Ohio Council of Churches, in Columbus. The Convention made a distinct advance in procedure this year by the appointment of committees in advance of the meetings to prepare reports as the basis for discussion on five important topics. The Convention divided into five groups on the second day of the meeting for the consideration of these reports.

## STEWARDSHIP CONFERENCE IN PITTSBURGH

Approximately two hundred and fifty local churches were reached with messages on stewardship in connection with the annual meeting of the United Stewardship Council in Pittsburgh, January 16. Under direction of a committee of the Pittsburgh Council of Churches, of which Dr. Charles R. Zahniser is Executive Secretary, arrangements were made to make use of the visiting leaders in stewardship work the two following days in local churches. On Sunday, forty-five addresses were made in as many pulpits at regular morning and evening services, and in the afternoon twenty-three Community Institutes were held throughout the county.

Seven ministers' meetings were addressed Monday morning. At noon, two luncheons were held, one for men, with two hundred and fifty present, and one for women, with some two hundred women delegates from upwards of fifty churches in attendance. In the evening a stereopticon lecture, followed by the pageant, "The Dream That Came True," was presented in each of six different locations in the county, the pageant being put on in each place by a cast of young people provided by the young peoples' societies of the churches of that community. The meetings were all educational and inspirational in character with no reference to any particular fund-raising enterprise or project, the purpose being to impress the Christian consciousness of a whole community with the stewardship message. This was the first time this has been undertaken in so large a way by the United Stewardship Council. The results are reported to be in every way gratifying.

The United Stewardship Council is composed of the directors and other stewardship leaders of twenty-four leading Protestant denominations of the United States and Canada, and carries on its work in informal cooperation with the Federal Council of Churches. Dr. Luther J. Lovejoy, of the Methodist Episcopal Church, is president, and Dr. Harry S. Myers, of the Baptists, is secretary.

## Building a Community of Nations

By REV. GWILYM DAVIES, of Cardiff, Wales.

(Part of an address at the annual meeting of the Executive Committee in Detroit, in December.)

WE have all been impressed by two recent happenings which have enlarged the place of the League of Nations and permanently increased its importance in the sphere of international affairs—Locarno and the Balkan trouble.

And those of us who have lived in France or in Germany since the war or visited Poland and Dantzig know what Locarno means, not in what

it did, but in what it was. Locarno to us is the the place, to use a phrase of Rudyard Kipling, "where the thing that *couldn't* has occurred."

A writer, whom I know, was present in the room during the last act on the Friday of October 16. One by one, the representatives of the countries initialled the document—not, for the first time since the war, as Allied Nations on the



one hand and Germany on the other—but as nations on an equal footing in alphabetical order.

The initials attached, the eye-witness says there was a very moving, a very tense interval. Herr Stresemann could not trust himself to speak. He took a piece of paper out of his pocket and read it. M. Briand made a brief speech—a little masterpiece. Signor Mussolini stood, looking pale and tired. Mr. Austen Chamberlain—a typical Englishman in his mastery of emotion—almost broke down. He was inaudible. Then the French Foreign Secretary took the German Chancellor by the arm and said, "Let us go out onto the balcony." They went out, to be greeted by cheers of the citizens of Locarno. What did it mean? It meant that the representative diplomats were in the presence of a greater power than themselves. Perhaps it meant that they realized the truth of that great word of President Coolidge in his 1925 Inaugural, "The sword will fail. Parchment will fail. It is only the spiritual nature of man that can be triumphant."

Within three days after Locarno, fighting broke out in the Balkans. Hostilities commenced between the Greeks and the Bulgarians. On October 23, the Bulgarian Government appealed to the League of Nations. The Chairman of the

League Council dispatched telegrams to the capitals of Greece and Bulgaria and we know now that those telegrams reached the military headquarters about two and one-half hours before the mass attack had been ordered to begin.

A meeting of the Council of the League was hurriedly summoned—the Swedish representative being able to arrive only by the employment of an aeroplane. Diplomatic representatives of both Greece and Bulgaria were summoned before the Council and Mr. Austen Chamberlain said that "it would be an intolerable thing—an affront to civilization—if now, with the League of Nations in existence, such incidents should result in military preparation!" Within twenty-four hours, unconditional orders were given to withdraw. Hostilities ceased with almost the suddenness with which traffic stops when a policeman puts up his hand.

Civilization took a leap forward when it was recognized, within a state, that, if a man hit another, he was doing violence to the community. It may be that history will record that civilization took a second leap forward when it was recognized in practice on October 26, 1925, that two nations engaged in hostilities were not only hurting one another—they were hurting the Community of Nations to which they belonged.

## Calvin's Birthplace To Be Marked

**B**ULLETIN readers who have followed the accounts of the gradual reconstruction of church and religious buildings in France following the war, will be interested to learn that a triple memorial is to be erected on the site of the house where Jean Calvin was born in Noyon, which was almost totally destroyed by the bombardment of the town. The building is to house a place of worship, a library, and a Calvin Museum, and its construction will be undertaken by the Société de l'Histoire du Protestantisme Français. The Society has the promise of books, pictures, autographs, etc., from private collections, and it is hoped that financial contributions will also be forthcoming.

The accompanying photograph shows a group of American visitors and their French hosts amid the wreckage of what was once the great Reformer's home. In the front row: Rev. Jacques A. Pannier, D. D., Secretary of the Huguenot Society of Paris; Rev. André Monod, Secretary of the French Protestant Federation; Dr. John MacNaugher, of Pittsburgh, former President of the World Alliance of Reformed Churches. At the back: Rev. Emmett W. McCorkle, of Rockbridge Baths, Va.; Dr. Henry C. Swearingen, of St. Paul, Minn.; Dr. Clarence E. Macartney, of Philadelphia; Dr. J. O. Campbell, of East Liverpool, Ohio; Pastor Gauderd,

of Compiègne, and Pastor Merle d'Aubigné, of Paris.





# What Should Be the Major Emphases of the Churches on the Issue of War and Peace?

By REINHOLD NIEBUHR

Pastor, Bethany Evangelical Church, Detroit

(Part of an informal address at the meeting of the Executive Committee of the Federal Council)

SOMETIME ago I talked to a group of Orientalists about the ideals of our religion. When I had finished, they called my attention to the strange divergence of western civilization from the alleged ideals of Christianity. I countered by saying that there is a mood of repentance in Christian Churches today with regard to their past in condoning war. To which they replied: "You church people have still to prove that it is not nausea rather than idealism that is prompting your resolutions on peace." We have come to the point where we must prove that our protest against war is not merely a reaction from the horrible details of the great catastrophe, but a clear moral insight. We will soon have to show that when we passed these resolutions crying to heaven against war, it meant something deeper than just the natural revulsion of the man in the street against war.

Of course we are going to support the World Court. We have supported it so long that surely we will not desert it on the eve of victory. We ought, however, to consider very carefully whether that is all we are going to do. Whenever we try to reach a high goal we find, on the one hand, those who are afraid to take an immediate step lest the people be tempted into complacency that will make it impossible to gain the ultimate step, and, on the other hand, those who do take the immediate step but do not seek for the ultimate, which alone justifies the first. Some today are for the World Court, some for "outlawry". The World Court people tend to believe too easily that they will skate into the millennium if the United States enters the Court. We have only to read the political literature of Europe to realize how naive such a view is. If we go into the World Court, the step will have real significance as indicating that America has abandoned its policy of isolation. It will be of value chiefly because it will be a good moral gesture and announce to the world that we are not holding ourselves apart from the rest of the world. Europe, however, could slide to its doom for all the actual difference that the United States' being in the World Court would make.

What, then, are we going to do beyond working for the World Court? I should like to suggest that we take the outlawry program more seriously. I believe that the people who are urging "outlawry" have taught us that whatever arrangements we are now making are still in-

involved in the war system and that we will have to go further than those particular steps. We have got to embark on a tremendous venture in mutual trust.

We are living in a day when individuals are fairly decent but *groups* are indecent. The test of our religion will be in our attempting to Christianize *group* action—the relations of classes, races, nations. The individual is unselfish in his attitude toward his own group (his family, for example) and so allows the group itself to be selfish. All groups are still predatory in their instincts. Our nation is in that position. Democracy hasn't changed the group very much. It has greatly aggravated nationalism. The selfish and predatory instincts of the group are the things we have to fight.

Is it not true that in everything that the Church has been doing since it has achieved an interest in politics has been too politically-minded? Not that the Church should have less *interest* in politics. It should have more, but we cannot afford to be *politically-minded* when we are settling political questions. We must be *prophetic*. If we cannot stand for some principle that is higher than that politicians are willing to accept, we show that we have not sufficient moral vision to guide our nation spiritually. If all we can do is to make a pronouncement that sounds like the platform of a political party, where is the uniqueness of our ethical insight?

As a Church we must challenge the nations to a mutual trust, to the building up of a new kind of international system. We must go far beyond anything the nations are willing to do today. As Christians we must divest ourselves a little bit of our "statesmanship", with its compromises—become more prophetic. We are still being dragged at the chariot wheels of the State. We will have to be more heroic.

We can't say to the nations that according to our gospel we think war is wrong and yet furnish them with the morale officers who will find by some logic that the particular war that arises is right. That is what the chaplains have been called upon to do. They have been expected to clarify the confused conscience of people who thought that maybe the war was not really right.

While supporting the World Court proposal, we should go beyond the World Court. We should call upon the nations to outlaw war and, as a Christian Church, excommunicate war.



# Finding Our Unity in Common Service

By S. PARKES CADMAN

*President, Federal Council of the Churches*

**G**ROUP strife is the rock on which every civilization has split. He who cherishes hate is a part of the great conspiracy that draws us into universal struggle about every twenty years and that makes the white man the most dangerous being on all the earth.

We have seen other empires and kingdoms whose very names were synonyms for stable government scattered like leaves in an autumn gale. I do not believe that this fate will visit our country, but I do believe that any nation which usurps just principles, or breaks contracts, or annihilates goodwill, or that sets up hate and prejudice and misrepresentation instead of intelligence, education, sympathy and love as the great motive forces of a definitely ordained society, will disappear from the face of the earth by the judgment of Almighty God. So fell Rome of ancient memory and so fell Greece—so would fall America if she persisted in the way of strife; for it is the gulf which would become her grave.

As affairs now stand we too often meet to emphasize our differences and minimize our agreements. Destruction lies that way. Our mission is rather to emphasize our agreements and respect our differences, and labor for the development of a common mind. In the war we had it. If it was possible to find a common mind in the business of murdering, then surely it is possible to find a common mind in the business of peace. If it was possible for Locarno to declare the reign of peace over Central Europe, then it is more than possible for America to rally around the fatherhood of God and the brotherhood of man and declare peace and goodwill to all in our land.

## A UNIFYING PRINCIPLE

What shall be the central principle in this common mind of peace? Is it not that sublime gift from the genius of Israel that has made Catholic and Protestant alike her debtor: "The Lord thy God is one"?

Mazzini's last words before he died were "I believe in God." That's what every Jew can say; that's what every Catholic can say; that's what every Protestant can say. And saying that, all three line up together on the same side of the vast abyss.

And the other side of this ideal is the brotherhood of all men. America is the great test case of a nation committed to this principle.

Our fathers of yesterday were of many kinds eventually blended together. Today the sound of the American city is that of a "loom weaving the tapestry" of a new mankind. Some of our

people are of little faith. They think of America as having failed to blend its polyglot peoples, and as being, not a melting pot, but a "garbage can"; not a nation, but a menagerie. They scoff at their fellows and exalt themselves. But this is the way of hate and leads to destruction. We must trust and believe in the diversified races that make up our land. The Irish with their mission to nourish the mystic and the romantic; the English with their contributions for a millennium to law and statesmanship and to the literature and the statecraft of the world; the Scotch who by porridge and the Westminster catechism have built monuments of their thrift and brains throughout the world; the Germans, with Beethoven, Schubert, Lotze, mighty spirits of the past; the Jews, who gave to civilization the idea of one God, the father of all, the rock on which is founded every lasting civilization; the Roman Catholics, who to quote Principal H. B. Workman, "Furnished for seven hundred years the only center of faith and love and light left upon the earth," and who gave to us, through the act of Lord Baltimore, the first American state in which religious freedom was extended to Baptists, Jews and Quakers.

## GOODWILL, NOT MERELY TOLERANCE

What is the ideal we seek in the American group mind? Do you say tolerance? Were one to say to his wife, "Mary, I tolerate you," what would be likely to happen? Tolerance is a cheap word of political origin. We do not seek tolerance. We seek brotherhood, understanding, co-operation. It is the great business of religion to unite, and not to divide. To our shame be it confessed that the Church has too often lagged behind the Chambers of Commerce, the Community Funds, the Boards of Education in encouraging people of different faiths to work together. But the last and biggest task of unification cannot be done by the Chamber of Commerce, or the Community Chest. It is lasting unification in brotherhood through service, and this task must be done by the Church. Our highest American ideals must not run merely to richness or bigness. A man or a city which is merely rich or big has gained nothing that endures. Jersey City is larger than was Athens—yet where is the Pericles from Jersey City? Palestine is a little place, less in population than London or New York, yet from Palestine came Moses, Jeremiah, Isaiah and The Christ. Let our ideal be rather the building of that solidarity of fraternal life in which black, white, yellow and brown, Protestant, and Catholic, Jew and Christian are alike parts of the American family.



## UNITY, NOT UNIFORMITY

Unity does not mean uniformity. A lady recently said to me, "I hope that there will be no differences of opinion in heaven." Heaven itself forbid! Think of saying "me too" to all eternity! No. Minorities are the means of growth. Let us encourage differences so long as they contribute to the larger good. Minorities are more often right than majorities. Individuals are far more often right than minorities, many of them moving like blazing stars, counter to the direction of their times. No civilization is worth while that does not respect variety.

But while we respect variety, let us unite in spirit and service. Let us leave our theological weapons at the door and gather in the Temple of Brotherhood to do the things about which we agree; take hold as one man of the thorny problems of peace, industry, race relations, in round table discussion groups and forums, where we can sit, all kinds of us, elbow to elbow. Let us put religion into the schools—not creeds, but religion. No one wants his child's mind to be the dumping ground for twenty creeds; but surely Americans can unite in these practical ways upon the religion of the fatherhood of God and the brotherhood of man.

## The Spiritual Foundations of Unity

By REV. JOHN J. LAWRENCE.

(Part of an address as the retiring Moderator of the Presbyterian Synod of New York)

WHERE is unity to be found?

It is found in absolute devotion to our Lord. It was in such devotion that the unity of the New Testament Church was grounded. Doctrinally there was serious division in that Church. No man can read the second chapter of the Epistle to the Galatians and say that in the realm of doctrine the Church was a unit. I think the differences separating Paul from Peter were more pronounced than those which divide the different groups in our beloved Church today. How were those differences bridged? By devotion to one Crucified, Risen and Ascended Lord. Here is the passionate prayer of Paul: "That I may know Him, and the power of His resurrection and the fellowship of His suffering." There is the similar devotion of Peter: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

Being bound to Him, they were bound to each other. The closer two persons come to a third person, the closer they approach each other. This overmastering devotion to Jesus was the mysterious something against which the marshalled might of the Roman Empire dashed itself to pieces, as the wave breaks in spray against the rocks. This apostolic devotion was not to a system, nor a confession, nor any kind of formula. The Apostles' Creed had not been formulated, and much of our New Testament had not been written. It was devotion to a Person.

Christian unity will be promoted in renewed dedication to our allotted tasks. Work unifies. Service cements. It is heart-breaking to see so much time, thought and effort expended in angry quarrels while the world is bleeding from a million wounds, and our smitten and stricken civilization is crying out, "Who will show us

any good?" Unity is to be found in Christian experience. There are facts, hopes, repentances, prayers, longings, yearnings, mysteries, compassion, helpfulness, patience, and above all, love. All these may be lodged in one active religious experience. And as we share these spiritual factors with each other we find bonds of unity which we could never find in mere intellectual concepts. Nobody with common sense asks for the abandonment of theological study. Nobody asks that serious theological differences be brushed aside as trifles. They are not trifles. But let us remember that while we are not all called to be theologians we are all called to be saints. I call for a truce in hard words, angry feelings and rash censures. Let us enthrone the Christian spirit in its rightful place. Let us remember that the truth of God is never found by those who only bring violent tempers and angry speech to its search.

When our Lord hung upon the cross the soldiers gambled for His robe! What became of that robe? Tradition has woven strange stories about that garment, as it has about the Holy Grail. Suppose by a series of strange providences the robe of Jesus had been miraculously guarded through nineteen hundred years, and had finally become the possession of our beloved Church. At some great conference or assembly, where differing groups are gathered, we see the robe in evidence. Each group claims it for its own. There is bitterness, and there is anger, and there is even violence. Each group makes a rush for the robe, each seizes it, and between them they tear it asunder. The sound of that tear, the shriek of it, is heard through the whole Christian world. We have come perilously near to doing something worse. To rend "the seamless robe which Jesus wore" would be terrible—but how about rending His *Body*?



# Religion and the Public School

By LUTHER ALLAN WEIGLE

*Sterling Professor of Religious Education, Yale University  
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THE issues involved in the mutual relations of religion and education confront the present generation with a problem that is world-wide and of the utmost significance. The growing divorce between education and religion is, in the judgment of many clear-sighted men, one of the primary causes for the present distraught condition of the world. They believe that, unless education can again be inspired by religious motives, and religion be given a place in education, under the new conditions of modern life and in the light of modern science, comparable with that which religion once held, human civilization is in danger of disaster and ultimate ruin.

America is a land of churches and of schools. Most of its citizens profess religion and desire education. Yet in America, as throughout the world, a relative secularization of education has taken place within the last hundred years. The control of the schools has passed from the hands of the churches into those of the State; and religion has been almost wholly eliminated from the curriculum of public education.

We have entrusted the education of our children to a system of public schools, tax-supported, and open, free of tuition charges, to all children. The policy of public education which was begun in New England has become the policy of the nation, and the public schools of America have become the efficient instrument of education for citizenship in a democracy. They have very largely displaced private and parochial schools in the elementary and secondary grades. Over 92 percent of the pupils in this land are enrolled in the public schools.

In one respect, however, the public schools are failing to provide the education which American children need and must have if America is to retain its character as the home of a free, upright and God-fearing people. They are failing with respect to religion. These schools, which were conceived with a religious purpose and in the earliest days taught the Bible, the catechism and the principles of Christian living, now almost wholly omit religious teaching, and grant to religion such recognition only as is involved in the still fairly common custom of beginning the day's work with a brief selection from the Bible and the Lord's prayer.

This practical secularization of the public schools is an incidental result of the working out, under sectarian conditions, of two principles which are fundamental to American life: (1) the principle of religious freedom, which insures the separation of Church and State, and guarantees to all the right to worship God according to

the dictates of their own consciences; (2) the principle of public education for citizenship in a democracy, which lays upon the State itself the duty of securing its own perpetuity and shaping its own future by the education of those who, as citizens and voters, constitute its sovereigns. The fulfillment of these principles, throughout the almost one hundred and fifty years of our national history, has brought about, on the one hand, a constant increase of emphasis upon civic, social and industrial aims in public education, as contrasted with religious aims, and, on the other hand, has put the public schools at the mercy of minorities with respect to matters of religious conviction. Whenever a group or an individual has chosen to object, on what are averred to be conscientious grounds, to any religious feature of the program or curriculum of these schools, that feature has usually been eliminated, and nothing else of a religious sort has taken its place. The result is our present situation, with the public schools almost completely stripped of religious elements.

It is too often assumed that the blame for this situation rests upon the Jews and Catholics. But the fact is that the Jews have had practically nothing to do with it. The Roman Catholic Church has had a great deal to do in the last half century with the exclusion of the Bible from the schools. But the secularization of public education had been in large part accomplished before the Catholic Church in this country was strong enough to raise its protest. The schools of Connecticut, for example, were stripped of religious elements as a result of the strife between the established Congregational Church and the dissenting Methodists, Episcopalians and Baptists, who finally succeeded in disestablishing Congregationalism in 1818. The secularization of the public schools of Massachusetts was one of the consequences of the strife between Trinitarians and Unitarians in that state. It has not been atheists or infidels who have taken religion out of the public schools of America. It has been done in the name of religion.

Protestant Churches must realize that they are quite as much to blame for the present situation as the Catholic Church. The fact is that adherents of all faiths have been far more concerned to see to it that the public schools should not contain any element inconsistent with any of their particular beliefs and practices, than they have been concerned to conserve in these schools the great fundamental principles of religion and morals upon which they all agree.

The practical exclusion of religion from the



public schools of this country is fraught with danger. This situation will imperil, in time, the future of religion among our people, and, with religion, the future of the nation itself. Our children cannot help but note the omission, and mark the discrepancy between the elaborate provision which we make, through the public schools, for their education in everything else, and the poor provision which we make, through the Sunday schools, for their education in religion. Even though neither we nor they may be fully conscious of the fact, impressions are being made which will operate inevitably to discredit religion in the minds of children, as being relatively unimportant, or irrelevant to the real business of life, or intellectually negligible, or a mere matter of personal taste or preference.

The danger is increased by the growth of the public schools and the enrichment of their curricula. As late as a generation ago, these schools did little more than drill children in the three R's and transmit to them a meager conventional heritage of book-knowledge in the fields of geography, history and literature. The schools of today are expected to constitute a sort of epitome or reproduction, on a small scale, of life itself.

For such schools to omit religion is a matter of far more serious consequence than for the schools of a generation ago. The older schools obviously afforded to children but a fraction of their education; the larger, and in many respects the more important, part of education was left to the home and the community. The omission of religion from the curricula of these older schools would seem natural enough in view of the fact that so many other vital, everyday interests and occupations were omitted; and it would convey no suggestion that religion is unimportant or nugatory. But just such a suggestion is inevitable under present conditions. When the public schools provide for the education of children in every other sound human interest except religion, the suggestion is unavoidable that religion is a negligible factor in human life, or else so divisive a factor as not to lend itself to our common educative purpose. When schools which undertake to afford to children a transcript in miniature of life itself, and to furnish to them an educative environment which is widened, balanced, purified and better proportioned in comparison with that afforded by the particular locality and social group in which they chance to be born—when such schools, I say, ignore or slight religion, there is but one conclusion for sensible children to draw. The very vitality, efficiency and educative richness of the present public-school system constitute a source of increased danger to religion, so long as these schools give to religion no more effective recognition than they now do.

The principle of religious freedom which insures the separation of Church and State is pre-

cious. It touches bed-rock in its truth. It is a guarantee of our liberties. But the principle of the separation of Church and State must not be so construed as to render the State a fosterer of non-religion or atheism. Yet that is precisely what we are in danger of doing in America today.

We cannot expect the public schools to do the whole work, or even to undertake a major share, of the religious education of American children. This is for two reasons: First, because a complete religious education could not be offered by the public schools without transgressing the principle of religious freedom; second, because the growth of religion in the mind of a child depends upon a multitude of factors too intimate and too pervasive to be embraced within the limits of organized, formal schooling.

We may expect the public schools to do more in the way of moral and religious education than they have been doing, however. They can take steps to offset or wholly void the negative suggestion involved in the present situation. They can undertake the moral education, including both moral instruction and moral training, of the children they teach, by methods more direct, definite and vital than they have been using. They can aim at a citizenship which is founded upon character. They can realize that they have no monopoly of the time and energy of children; and they can afford to the work of the churches and synagogues for the religious education of their children, a degree and sort of recognition, either by the granting of credit or by the adjustment of time-schedules, that will help the children to realize that religion is a part of the community's total provision for their education, not a mere bit of embroidery tacked on by a few enthusiasts. They can, in all their teachings, manifest due reverence for God and respect for religious beliefs. They can understand that the principle of religious freedom is designed to protect, rather than to destroy, religious belief; and that it gives them no right either tacitly to suggest, or actually to teach, irreligion.

One thing further should in justice be said. The most potent religious influence in the life of any school is to be found in the moral and religious character of the teacher. The public schools of America are not irreligious because their teachers are almost everywhere men and women of strong moral character and of definite religious conviction. Without the direct teaching of religion, these teachers, by the character of their discipline and by the spirit which they maintain in the life of the schools, have been and are of profound influence in determining the character of American boys and girls.

Two considerations give ground for hope that, through experiment and wise statesmanship both in Church and State, a way may be found out of the present dangerous situation, without com-

(Continued on Page 30)



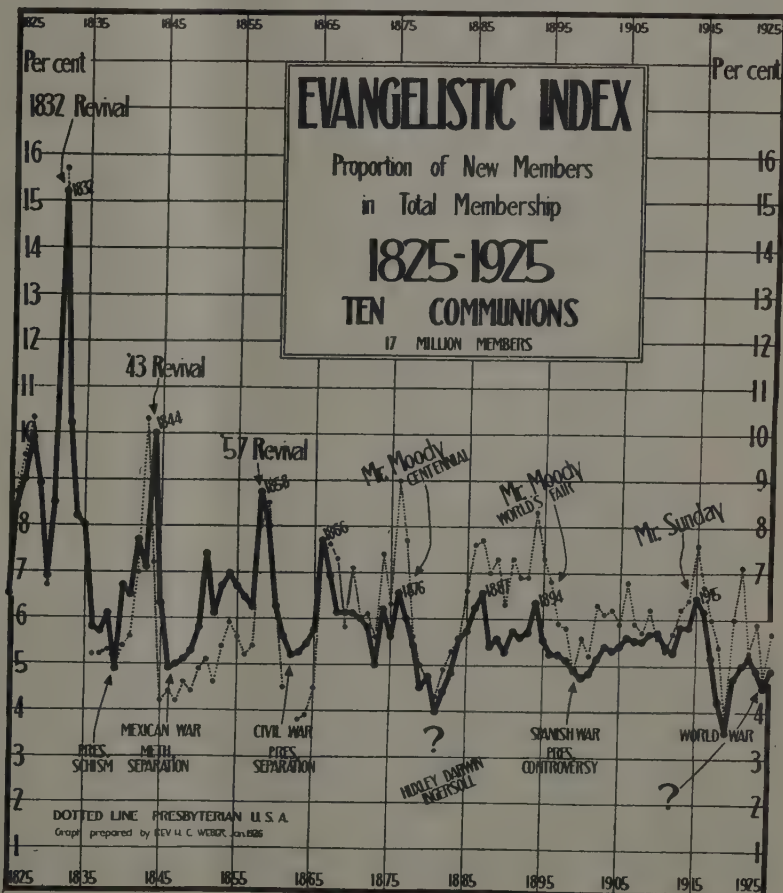
*Director of Mobilization, General Council of the Presbyterian Church in the U. S. A.*

The line represents the percentage of new members in the total membership each year. By new members are meant those who come for the first time into the church by confirmation, baptism, probation, confession, examination or profession of faith, whatever may be the term used. The line charts, therefore, not an amount, but a relation or ratio. Assuming that the task of evangelizing is the function of the entire membership and not of the preachers alone, the success or thoroughness of this work may be presumed to be indicated by the production of new disciples each year in proportion to the total number of persons at work. This proportion is called the "evangelistic index" and seems to be a valid and significant record of progress or retrogression.

The first suggestion of the line is doubtless its periodicity. Though this is a combination

line of very diverse component parts, it has a rhythmic beat which is even more pronounced when sought in a single element such as the Presbyterian line (the dotted line) which is provided for comparison. Here is an important question, immediately imperative. Is ebb and flow in the spiritual record of the Churches God's way, or man's way, of working? The obvious presumption, as we note that the pulsations descend in their general direction, is that it is not God's way. God's ways ascend. And this presumption seems unavoidable when we see that war or contention fills each hollow of the line. These things are not of God, but of man.

If the pulsations are not of God, ought we not to revalue the spiritual weapons of the Church or repractice or revise the manual-at-arms that we may negative the downpull of alien armies? A number of critics have been inclined to consider the ups and downs of the line as inevitable and in a sense natural. There are some who hold that war in the same way is a part of the ebb and flow of human endeavor. To others, the





explanation seems sufficient that there must be seed-time and harvest. It looks to me, however, more like the record of a very strenuous and unremitting warfare in which evil prevails the moment the spirit of the membership of the Church relaxes for an instant and that the depression cannot be considered in any other light than that of a battlefield on which the carnage has been definite and deadly. The line is the record of the conflict between the greatest forces in human life, on the one hand, love, brotherhood and goodwill, and on the other side, hatred, enmity, ill-will and greed.

The line is a tragic line for its ups and downs record the rewards of victory and the cost of defeat in terms of young adolescent life from generation to generation. From this point of view, the study of whatever may depress the line and what may send it upward becomes very vital to us today.

There is one period which illustrates this line of questioning. I refer to the period from 1878 to 1881. This depression is common to the separate lines of nearly all the Churches. The exceptions rather prove its significant character. It is the only low period in the line of a hundred years which is not obviously affected by international, interdenominational or intra-denominational conflict. It was the period of Ingersoll, Darwin, Huxley and German critical thought. It was a very depressed and spiritually expensive time for all the Churches. The recovery, however, was good. What led the line upward? Was it the youth movement of the eighties, with the Christian Endeavor Society, the Student Volunteer Movement and the Y. M. C. A. spreading, and with Moody, Phillips Brooks, Henry Drummond and others leading?

The present depression in the Churches has conflict as one of its elements, very serious ecclesiastical controversy, the warfare of science and religion. Is the same price being paid today that was paid in 1881? Should this generation learn from the penalties exacted from incompetency in another generation and show itself more masterful and more competent in its leadership?

Again, a serious question arises out of the general trend of the line. Many more tens of thousands of people are, of course, involved in the later pulsations of the line. The mass at work grows steadily and it might be expected that the sense of individual responsibility would weaken. And this is true. The question is, Is it right? As the army grows, its resources become greater, its power of specialization widens and its impact should be more irresistible. The General Staff has not succeeded in digesting the growing brigades into active participation on the scale of earlier generations. Up to 1881, the percentage of evangelistic activity in the graph

stands at 6.7. From 1881 to 1922, it drops to 5.3 percent and for the present period stands at four and something.

The eye is caught by the high peaks in the line during the earlier part of the century under survey. These high peaks are marked by revivals and, even in the latter part of the line when revivalism had waned, more and more the work of Mr. Sunday, Gipsy Smith and others registers. Ought we to revive the old-time revival? The chart says no, and with no uncertain voice. There is still place, without much question, for this method of ingathering, the revival meeting, in the communions which have emphasized this method. But as a main denominational method of ingathering it cannot be supported by the evidence of the chart. Every high revival peak is followed by a depression deep enough to negative the advance and neutralize the tension.

As to educational evangelism, it would be well for the communions which stress this form of advancement to visualize their lines. Pastoral evangelism, also, has not been adequate to keep the red line of efficiency on the upward course.

The one form of evangelism which is the Master's method and which has been a detail of other forms, of course, but which has not been tried in this country on a denomination-wide scale, is personal evangelism. In the view of the writer, absorbed as he has been in the varied and remarkable revelations of the visualization of the various groups at work in their several characteristic ways in the Protestant Churches, one thing has emerged with tremendous force. And that is this: If this visualized line, which represents the response of the youth of our Protestant community to the call of Jesus Christ and His Kingdom, is to rise adequately, it can rise only as hundred of thousands of professed disciples obey His command to make disciples and in their ordinary and natural activities carry His invitation simply and naturally to the adolescent life they so intimately touch from day to day.

#### NEW EDITION OF YEAR BOOK

The 1926-7 edition of the *Year Book of the Churches* will soon go to press. It has been prepared under the editorship of Rev. Benjamin S. Winchester, Secretary of the Federal Council's Commission on Christian Education. A wholly new and significant feature of this edition will be a review of religious developments, both in this country and in other parts of the world, since the last edition of the *Year Book* was published. It is believed that this survey will be a unique contribution and will add greatly to the value of a volume which has for several years been proving itself to be an indispensable mine of information for church workers.



# The Path of Advance in Promoting Church Cooperation in the Community

By ORLO J. PRICE

*Secretary, Rochester, (N. Y.) Federation of Churches*

**1. We need a clearer definition or agreement as to what sort of cooperation we are to expect and work toward.** Is our job to find the least common denominator of the various communions and limit our utterances and activities to that zone of agreement? Or to do and say only those things on which we are unanimous or upon which we can get a good majority vote? If this is our field, can we ever say anything significant, which is not already being said with more emphasis and boldness by some other group? Can we ever do anything except the harmless, innocuous things, the doing of which makes little difference to anybody? If this small field of common agreement is our field, then the wider our inclusiveness of denominations in our Councils of Churches the smaller our zone!

If we believe that God expresses His will best through majorities, preferably unanimous majorities, then the above ideal is the one to hold before us. If, however, we recognize what the progressive politician is beginning to see, that minorities have their rights and sometimes the right of a question, and this means proportional representation in civic affairs, should not a Council of Churches make provision for minority opinions, and minority action? The very probability that we shall ever get the widely divergent groups known as denominations wholly to unite on prohibition, child labor legislation, international relations, is a far cry indeed. But it is conceivable that while a very considerable proportion would stand together affirming, another almost equally large group would deny—and thus, someone says, the much berated schism is perpetuated! Would not one group nullify the other also? Would not the effect rather be that the rank and file do more serious thinking than if the Church Council had been silent and ignored the issue? Must we, in order to have cooperation, agree?

Of course there is always heard "If this Council does thus and so, count us out." The reason presumably is, "we are misrepresented by this action." But if we resolve to stay together, and not misrepresent each other, would not that childish sounding phrase be heard less often?

**2. We need to go further than we have done in the education of the local community as to the comprehensive program of church cooperation that has been developed through the Federal Council.** The amazing richness of this field is an unknown world to the local religious community. We cannot carry much further our

local programs unless they are seen by the local community against the background of the national activities. Our constituencies do not know how seriously to take our local plans and goals and achievements. They seem to them isolated, worked up, ephemeral. The writer was once a member of the Board of Directors of a Chamber of Commerce. Scarcely a meeting of that Board was held when we did not have to give our vote on one or more national issues which the United States Chamber of Commerce felt were vital to business. The result was a continuous process of education for the Board. Would it be wise policy for the Federal Council to poll the church federations frequently as to matters which come before it? Whether the Federal Council should be bound by this opinion or not, would not the educational value be large?

**3. Denominational leaders need to be educated as to the program of cooperation.**

The usual Bishop, Superintendent, Field Secretary, Extension Secretary—or whatever name he may have—is blissfully unconscious, even in this year of our Lord 1926, not only of the program of the Federal Council but also of the fact that the very existence of this great body to which his Church belongs entails upon him certain obligations and grants him certain immunities, viz., obligations to express in his work the Federal Council ideal of cooperation, immunity from guilt if he does not put his entire energy into promoting his own sect at the expense of all the rest.

The first job is to convince these denominational leaders and pastors that they should practice comity, help the weaker church, keep the whole community in mind in their plans for promotion. The usual denominational meeting, convention, conference, goes forward to all intents and purposes as though the entire task of the Kingdom rested upon that one group, it not yet being good form to recognize in passing that there are partners in this work and cooperation with them is as vital as the rest of the program. Just how this education of these leaders is to take place is not easy to say. It does sometimes seem as though the religious press could do more than it does. The Church in the United States is being told by the daily press what the Federal Council is doing, more than by the religious press. One wonders, too, if we ourselves are as zealous as we might be in getting the message of cooperation before denominational conventions and conferences.



4. **There should be a wider recognition than there is of the various existent forms of cooperation and less attempt at standardization.** For example, we have had a model constitution to hand to a group of churches making an incipient effort to get together, and have in effect said, only a Council that can employ a full-time secretary is a standard organization. The result? Rather a slow development of the idea. What about the hundreds, if not thousands of communities that need a program of working together and are reaching out for it as much as Detroit or Cleveland! Is sectarian rivalry to continue to rob communities of the finest fruitage of the Christian message, simply because they are small and not able to do the thing in a standardized, orthodox way? Why should we not officially recognize every ministers' association as a cooperative body, expressing, even if only fractionally, the spirit of unity in that community, and put it into touch with the mother organization. This would dignify it, give it a sense of responsibility and gradually bring to it a vision of the larger program.

Why not say to the Y. M. C. A.: "In every County where you have an organization working for men and boys, we will authorize you and help you to enlarge your program little by little until the cooperative functions which the Churches should undertake are carried out, and the church people are saved to the idea that there are girls as well as boys to be cared for, there is comity, there are social questions, and the Church has a stake in them all."

There is conflict in some places between the local Sunday school association and the Church Council. Why not forget our blue prints for a while? Can we not range with the International Council of Religious Education that where an Association is functioning it enlarge its vision, correspond with the Federal Council and get under whatever the Churches should do in that community? Why another budget, another piece of machinery? These things have been done and are practical, needing first the agreement of the personnel higher up, a set of suggestions to send out, some educational work—and the constant backing of the denominational field men. Every denominational field man should be *ex officio* a "federation secretary."

5. **We should face squarely the question as to whether our community religious work is a success.** We should ask some research bureau not connected in any way with the Federal Council to study out the cold facts in the situation and give them to us. They might be as disconcerting as the prohibition report! If such a study should show that we are following ourselves, simply going around in a circle, it might give us the shock we need. If it should show that here is a method of increasing the effectiveness of the

Church and that its tendency is to destroy sectarianism and broaden the Christian outlook, it might attract the attention of many who as yet are quite indifferent to all such efforts. We have come to the place where we must go forward with a greater confidence, or we will inevitably recede. If the council of churches idea has not been demonstrated as practical and right in these fifteen years, we should try some other plan. If it has, it should be given to a thousand communities that have been waiting long for some relief. It seems trite to say that we have come to the parting of the ways, but some of us who have been trying to hold back the tides of denominationalism for some years can see it no other way.

#### UNION CHURCH ON CANAL ZONE DEDICATED

On Sunday, January 24, the new Union Church at Balboa was dedicated. The church was erected by gifts from many denominations under the auspices of the Federal Council's Committee on Religious Work on the Canal Zone. Fifteen thousand dollars is still needed to complete payment on the edifice at this crossroads of the world. A Union Church at Cristobal has already been built and paid for.

At the dedication service, the sermon was preached by Rev. David G. Wylie, LL.D., one of the secretaries of the Presbyterian Board of National Missions and Vice-Chairman of the Federal Council's Committee on Religious Work on the Canal Zone. The theme of Dr. Wylie's dedicatory sermon was "The Imperishable Church of Christ." At the outset of this sermon he said: "With 18 Christian communions represented in its membership, and all working in complete harmony, the Union Church on the Canal Zone is a fine example of Christian unity and union and an excellent commentary on the words of the Psalmist, written 3,000 years ago: 'Behold, how good and how pleasant it is for brethren to dwell together in unity.' You have in the Union Church of the Canal Zone unity in diversity."

The value of the *Information Service*, published weekly by the Federal Council's Department of Research and Education, is indicated by the illuminating "Annual Review of Rural Life," published on January 9. It surveys all the more important developments and tendencies in the agricultural situation during the year 1925, with special emphasis upon conditions confronting religious organizations. It is doubtful whether as discriminating an interpretation could be found in as brief compass anywhere else.



# The Golden Rule An Industrial Reality

By REV. HAROLD MARSHALL

Managing Editor, *The Christian Leader*

*(A thing unprecedented in the industrial world has happened. Mr. Arthur Nash, widely acclaimed for his efforts to apply the Golden Rule in his clothing factory, has actually taken the lead in introducing the union into his plant. Mr. Nash is well known to the constituency of the Federal Council of the Churches as a speaker at its gatherings.—THE EDITOR.)*

A GREAT factory, that has been called "an industrial miracle," because of its phenomenal growth, had been operated as an open shop. For years futile attempts had been made to unionize it. Finally a crisis is reached. There is a mass meeting of thousands of workers. They are practically unanimous in opposing the president of the company as he pleads with them—but he is pleading with them to join a labor union and they are solidly against it.

Too absurd for fiction, isn't it? As fantastic as truth itself. Here is a new Don Quixote. An ex-preacher turns clothing manufacturer, takes over a sweatshop, and begins operations by telling the workers that they are his brothers and sisters and raises their wages from fifty to three hundred percent, though the business is already running at a loss. It is perfectly obvious that for such a business the bankruptcy court is just around the corner. It had sixty thousand dollars capital and that ought to have lasted about six months.

But that was seven years ago and it now has a capital of three million, and not a dollar has been put in from the outside. It began with twenty-nine workers, mostly too ignorant or unskilled to get a job in a regular shop. It now has five thousand, whose intelligence and skill enable them to combine high wages and low production costs. Ask any of them at any time how all this came about and they would tell you it has been due to one man, their employer and leader. Seldom has a man been more admired or trusted or loved. For seven years they have gone on together, growing in unity as in numbers. It is in the light of these years that this story of recent days must be read.

One Monday last December word went through the shops that there would be a mass meeting of all the workers Tuesday at ten o'clock. Though such meetings have been common enough, there was speculation as to the purpose of this one. Speculation changed to consternation when they learned that the purpose of the meeting was to consider the unionization of the shop. They packed the largest workroom in the factory and even then two later meetings were necessary to enable all of them to hear their president.

"Fellow-workers," he said, "I have called you together for the purpose of requesting that you all join a labor union. So far as I know, this is

the first time that the head of a great industry has positively and aggressively taken the initiative by not only requesting but urging that all his workers join the great organized labor movement. Perhaps the two most astounded groups at this move will be our own workers and the great body of organized labor."

He then told them that four years earlier he had been ready to ask them to take this step when certain untoward events had made it impossible.

"In a very large measure," he continued, "we have solved our problems. Love and cooperation, as it has never been demonstrated anywhere else on earth, so far as I know, exists among you. But the question that I want us to face squarely today is: What are we doing for the rest of humanity? Are we really in any great sense a part of the great labor movement, or have we set ourselves up separate and apart, built a wall around ourselves and said, 'Our problems are solved, our storehouses are full, let the rest of the world solve their own problems'? Nay, God forbid!

"As I see it, every move on our part to isolate ourselves from the great labor movement or to shirk its responsibilities would be the personification of selfishness itself, just as much as it is for our great nation to say, 'Our problems are solved, we will build a wall around ourselves and isolate ourselves from the rest of the world.'

"Are we to draw our self-righteous robes about us and take a 'holier than thou' attitude and not help organized labor in this struggle upward and forward for the great mass of laboring people?

"Finally, my brothers and sisters in The A. Nash Company, I want to say to you frankly that I cannot point to anything tangible that we have to hope for in a selfish way in this move. We cannot, and we must not, make this move from any selfish motive."

He concluded with a plea for open-mindedness and a suspension of judgment until they had heard the case fully presented, and they finally voted to hear the national president of the union on Thursday morning.

Wednesday was a day of discussion rather than work. It was generally agreed that their efforts to follow the Golden Rule had brought them peace and prosperity and fellowship and that they neither wanted nor needed a formal



workers' organization. Speakers were chosen to voice their opposition in the mass meeting of all the workers, for which a large theater had been secured.

Their president introduced Mr. Sidney Hillman, president of the Amalgamated Clothing Workers of America, and urged them to give him a generous and sympathetic hearing. They listened carefully and earnestly but evidently were not convinced by Mr. Hillman's logic nor won by his appeal. Then their own vice-president, whom they had chosen to speak for them, opposed the idea of joining the union and was cheered again and again. Several others followed him in the same vein.

Then for an hour their own president reasoned and pleaded with them in the name of the great mass of their fellow-workers. He made them see that their committal to the principle of brotherhood was meaningless unless it included others besides themselves. It was a splendid aid

wonderful thing to watch their ideals overcome their prejudices.

No one present will ever forget the dramatic intensity of that hour. Probably these workers of The A. Nash Clothing Company are the only large industrial group in America that could have had just such an experience. Here is a thrilling culmination of seven years' ceaseless effort on the part of employer and employees to make the Golden Rule the living law of a great industry. It is the natural sequence of another great meeting of these same workers two years ago when Jew and Gentile, Romanist and Protestant, natives of many lands with old hatreds and new wars in their memories, stood together and put into words as they had long been putting into deeds, the pledge of fellowship:

"In the spirit of Jesus, we unite ourselves in the Fellowship of the Golden Rule, pledging our utmost endeavor to make God's law of Brotherhood the law of our lives."

(Reprinted by courtesy of "Christian Work".)

## Where Responsibility Rests

*A statement adopted by the Executive Committee of the Federal Council, December 11, 1925*

1. THE Administrative Committee shall guard with the utmost care the principle of impartial and unbiased research. The Christian Churches, of all institutions, if they are to maintain their moral and spiritual leadership, must know the facts of any situation with which they are called upon to deal, whether these facts are favorable or unfavorable to the causes for which the churches stand. The uglier the facts the more vital is it to know them, for they cannot be dealt with effectively unless they are dealt with intelligently. Your Committee believes that one of the important functions of the Federal Council in its service to the churches it represents is the discovery and disclosure of the real facts concerning the great moral problems before the country and the world, with which the churches are called upon to deal. The bewildering complexity of our modern life, where no problem is simple and where confusion is sure to abound, makes this function all the more imperative, and also makes it imperative that it be discharged with all possible freedom and scientific thoroughness.

2. The subjects of research undertaken by the Department shall be authorized by the Administrative Committee.

3. When a research study has been completed a report of it shall be made to the Administrative Committee.

4. The Administrative Committee, in consultation with the Department, shall determine the time and method of publication of the report.

5. In case the constituent bodies of the Council have departments or specially authorized agencies working in the same fields, the Research Department shall consult with such departments or agencies in making investigations and reports.

6. The method of procedure here described shall be followed by other Commissions in all cases of public pronouncements.

### Y. W. C. A. TO MEET IN MILWAUKEE

A convention which will attract the eyes of women in forty-eight foreign countries, as well as in the United States, is scheduled to be held in Milwaukee, the week of April 21-27. It is the Ninth National Convention of the Young Women's Christian Associations, and will easily rank as the most important convention from a woman's viewpoint in the entire year, 1926. There are 556,000 members of the Young Women's Christian Association in the United States, with thousands belonging in forty-eight foreign countries. These 556,000 women and girls belong to 1,118 city, town, rural and student Associations, of which 996 are affiliated. There are 992 branches and centers in addition, and 800 Girl Reserve Clubs in unorganized territory. "We meet," runs the official call, "to share with the women of forty-eight countries the business of being women. At Milwaukee we must once again appraise our methods, study our equipment, think through division of labor, decide our road, and perhaps make our highway."



# The World Obligation of English-Speaking Peoples

By BISHOP WILBUR F. THIRKIELD

HERE stands the English-speaking group of nations, in touch with the whole world, with a language fast girdling the earth as the tongue of trade, diplomacy, science, as well as of religion; a people with unusual capacity for religion and equipped with a missionary passion and service surpassing that of any other race. What shall we do with this world-embracing power and opportunity? I answer: "Hold all as a sacred deposit for the sake of the world. Use all as the channel through which Jesus Christ may be brought to the last downmost child of the human race." This people has no mandate for world supremacy, but rather for world service; not for world domination but for world redemption.

True, Western civilization was once a magic word. On its wave we were to float Christianity into the life of pagan peoples. They have now learned through contact to know that our civilization is saturated with pagan caste, customs and conduct. The old missionary map, with heathen nations set in black, and so-called Christian nations in shining white, must be revised—"unless, indeed, the West is of a deeper black, because it has had access to Christ so long."

Truly, upon us the ends of the world have come. It is an hour of crisis, prophesied by Benjamin Kidd in that trenchant and serious warning that we should be "face to face with social and political problems graver in character and more far-reaching in extent than any which have hitherto been encountered." He spoke of the immense part which the English-speaking peoples, if true to their own traditions, were destined to play in the immediate future of the world; and of "the stern and immutable conditions of moral fitness and uprightness through which alone a people can long continue to play a great part on the stage of the world"; and then added: "No other race has ever looked out on such an opportunity as presents itself before these English-speaking peoples in the twentieth century. Will they prove equal to it? The world will be poorer indeed and the outlook for our civilization gloomy, if they fail."

"If they fail!" Ominous word in the light of the present outlook for the Kingdom of Christ in non-Christian lands. Are we English and Americans measuring up to those "stern and immutable conditions of moral fitness and uprightness" through which we shall be fit channels for Jesus Christ to reach the world?

What says the East to the imperialism of the white groups that control five continents of the

earth and restrict the yellow races to a portion of one? Here is this mighty tide of humanity, with surging millions pressed over the rim into the sea. Yet here stands the white man, sword in hand, saying: "Thou shalt not pass!" How about the people who gobble up and grip nine-tenths of the earth and crowd God's children to ultimate starvation and desperation? If the tidal wave of the yellow and brown races begins to move out in migrations that become an avalanche, then woe be to them through whom the offense cometh!

There is America, that land of manifest destiny. Yet through lack of vision, moral courage, spiritual discernment and unselfish service, the United States is in peril of failure in its mission to the world. To fulfill this mission, America must stand for four things: peace, righteousness, through justice, brotherhood and spiritual idealism.

The United States failed when, spurning the Christian ideal of brotherhood, we shut the door against Japan by laws not based on economic or cultural grounds but on race discrimination. The admission of only 150 Japanese annually would have saved us from what Japan resents as "not only a challenge to Japan but an insult to the colored races."

Coming nearer home, the United States is in peril of failure in meeting these "stern and immutable conditions of moral fitness and uprightness"—not to speak of brotherhood—in her relations to South America and Mexico. These nineteen republics charge that our Monroe Doctrine is interpreted in terms of imperialism to secure the United States political and commercial ascendancy over South America. Let us realize that eighteen of these republics have membership in the League of Nations, with Mexico planning to join. Two of Latin America's presidents have been elected to head the League. What wonder that it is predicted that Latin America may turn from Pan-Americanism and unite with Europe through the League of Nations, leaving the United States isolated on the American hemisphere?

To our neighbor next door, Mexico, we have been most unneighborly. In her life-and-death struggle for liberty and human rights for one hundred years, the United States has been the "Big Boss" and not a "Big Brother." I propose the motto: "Hands, not guns, across the border. Hands with the heart of Christ in them to help Mexico and to heal the scars we have made." The secretary of state in Mexico, Aaron



Saenz, assured me that if the United States thus trusts Mexico, every semblance of fort or armed force will be removed from the border.

The United States is in peril from excessive wealth. The burden of the world's gold is upon us in our possession of over three hundred thirty billion dollars. The fact is, we are beastly rich. The effect on morals is inevitable, and we see it in increasing softness, luxury, indulgences, corruption—the path along which Rome staggered to her doom.

What avails the Church and the abounding wealth in relation to the world, if the unseen and eternal loses its grip on youth and materialistic

motives and sensual ideals prevail? Man after man out of the amount paid for revenue taxes alone could support one thousand missionaries at \$2,000 each a year to carry Christ to the world.

The call throughout the whole wide earth touched by the English-speaking peoples is that they renounce imperialism; crucify caste; exalt the doctrine of the fatherhood of God and the brotherhood of man. Humble yourselves in the mighty hand of God that through contact, language, religion, missionary passion, He may exalt these people to be the channel through which Christ shall reach the world.

## Declaration Regarding Asiatic Exclusion

*(Adopted December 11, 1925, at the Annual Meeting of the Federal Council of Churches)*

THE Asiatic Exclusion Section of the Immigration Law of 1924 has created an international situation that causes us grave concern. The manner of its enactment, the abrupt abrogation of the Gentlemen's Agreement without the conference requested by Japan, the insistence on a discriminatory law which Asiatics resent as humiliating, unjust and unchristian, and the affront to Japan's prestige as one of the great and equal nations of the world, have combined to wound and grieve a friendly nation . . . .

Careful consideration of this important and far-reaching problem leads us to make the following observations:

1. No Asiatic nation was or is asking for the privilege of immigration.

2. It was, and still is, possible to assure full protection from all dangers of Asiatic labor immigration and at the same time to give Asiatics complete equality of race treatment.

3. A fundamental factor in the situation is the recent interpretation of our law of naturalization whereby eligibility to citizenship has been limited to persons of the white race and to persons of African birth or descent. This law was enacted when these modern problems were not before the nation. This law debar as unfit for citizenship on the basis of color alone persons of all other races, whatever their individual character or qualifications.

4. The immigration law of 1924 provides that on July 1, 1927, a new quota principle for the regulation of immigration shall come into force. If that quota principle were applied to Japanese, Chinese and East Indians, the number of immigrants annually admissible from those countries to the United States would be 150, 100 and 100 respectively.

5. President Coolidge has declared in his last message to Congress that "we ought to have no prejudice against an alien because he is an alien"; that "the standard which we apply to

our inhabitants is that of manhood"; and that "it is fundamental to our institutions that they seek to guarantee to all our inhabitants the right to live their own lives under the protection of public law", which means "the full right of liberty and equality before the law without distinction of race and creed."

In view of the foregoing facts and observations we are impelled to record our convictions:

1. That the dictates of humanity and the welfare of the world demand the recognition by all governments of the brotherhood of man and the inherent right of all nations and races to treatment free from humiliation.

2. That the United States cannot afford to over-ride the principle of essential human equality embedded in the Declaration of Independence.

3. That no nation can afford needlessly to flout and wound the feelings of other nations and peoples.

4. That the maintenance of justice, humanity, courtesy and goodwill between the peoples of the Far West and the Far East is essential to the permanent peace of the Pacific and of the world.

5. That we recognize the need of restriction of immigration in order to conserve American standards of labor and living.

6. That Asiatics in the United States should be accorded their rights as human beings and also their rights to which they are entitled by the letter and the spirit of the treaties under which they came to the United States.

7. That, in the words of former Ambassador Woods, this action of Congress referred to above was an international catastrophe.

8. That we see at present no better solution of the problem than the application to Japan, China and India of the quota law as it comes into force in 1927, which would result in the annual admission of 350 immigrants from those three sections of the Orient.



## Heard on the Floor at Detroit

(Excerpts from remarks at the Meeting of the Federal Council's Executive Committee.)

"THE influence of the Federal Council is being felt more strongly in the world because the spirit of prophecy has been let loose in it. Let us be thinking of the younger generation and of its hopes and ideals, not of the generation which is passing and which is more easily satisfied with things as they are. Let the Federal Council not be timid or fearful, but show the younger generation a sign!"

*Walter Woodward, Secretary of the Five Years Meeting of Friends*

"How futile to pass resolutions in favor of world peace and at the same time go on stirring up race prejudice in the world by such measures as the Japanese exclusion act! The decision as to the success of foreign missions is in the home land. There is little hope of our winning the Orient if our own acts deny the Christian Gospel that we preach. Unless we can find some friendly way of dealing with Japan, the time will come when we might as well call our missionaries home."

*George L. Cady, Secretary American Missionary Association*

"We cannot allow politicians or anybody else to keep the Church quiet when a clear moral issue is at stake."

*James H. Franklin, Secretary of the American Baptist Foreign Missionary Society*

"The Churches have always had a large amount of inner unity but until the rise of the Federal Council they had no way of expressing it."

*John A. Marquis, General Secretary, Presbyterian Board of National Missions*

"The most effective thing which has been done by the Federal Council in behalf of better relations between the white and Negro peoples, has been done by the Council itself through its own attitude. Here the representatives of the white and of the Negro Churches have met upon equal footing with no discrimination."

*W. W. Alexander, Secretary of the Commission on Interracial Cooperation*

"There was a story going around during the war about a Y. W. C. A. secretary who was allowed to return from overseas on a battleship. Great difficulty was found in placing her. She was neither a commissioned officer nor a common seaman. Finally they classified her as 'One casual miscellaneous female'! I wonder whether there is not almost as much difficulty in the minds of our brethren in the Church as to what should be the classification today of well-trained educated women. Are most of the churches really adapting their programs and policies to the fullest extent to take into account the ability and the contribution of women?"

*Mrs. E. H. Silverthorn, President of the Federation of Woman's Boards of Foreign Missions*

"Many women are seeking other avenues of expression and work than the Church because they do not feel that they are finding there an opportunity for real leadership. The majority no doubt accept the leadership of the men without question, but a growing group is aware of a new place for women in the life of the world. Other organizations—civic, political, educational and commercial—are bidding for their leadership. If in the Church they must come constantly to meetings which are presided over entirely by men, and whose committees are made up almost exclusively of men, will this lead to the greatest development for the Church?"

*Mrs. John Ferguson, President, Council of Women for Home Missions*

"Is a Christian a pilgrim or a citizen? Is he to go through the world with his thought fixed on a consummation beyond, or is he related to the world in such a way that he has a citizen's obligations? If we agree that we are to think of ourselves as Christian citizens, or as citizen Christians, we should let those who represent us in our government know what we are thinking. We have no right to suppose that they can guess what our convictions are."

"The Federal Council ought to be a medium of expression when a common mind can be found. The Council, however, ought to speak only when it seems necessary, not when it seems attractive or agreeable."

*Frank Mason North, Former President of the Federal Council*

"The time has gone by for us to think of the Christian Church as a collection of individuals who have gotten into a large lifeboat. We are set to the task of making a Christian world, and if we are to do that we must make clear what our Christian purposes are, not merely talk in an indefinite way about vague principles."

*Bishop Thomas Nicholson, of the Methodist Episcopal Church*

"On three principles of procedure can we not all agree?"

"First, that the Churches have a responsibility in connection with questions of public interest in which both moral issues and legislative action are involved."

"Secondly, that to deal with such a problem they need some agency like the Federal Council, through which their voice can be heard and their influence made effective."

"Thirdly, that the Federal Council will act wisely and effectively in the measure that it regards itself as the servant of the Churches, carrying out their will, and not as their master telling them what they should do."

*Prof. William Adams Brown, Union Theological Seminary*

### GUESTS FROM GREAT BRITAIN

During the last few weeks three distinguished guests from Great Britain have been received by the Federal Council of the Churches, which has arranged special conferences with them, for the consideration of problems of common interest.

Rev. J. MacDonald Webster, Secretary of the United Free Church of Scotland, was the guest at a luncheon on January 7, at which time he spoke on the situation in Transylvania, where he had been giving detailed attention to the problem of religious minorities.

William Ward, President of the World Brotherhood Federation, and Sir Richard Winfrey were guests at a luncheon conference on January 15. Mr. Ward has recently travelled in all parts of the Continent of Europe in the interest of developing organized religious work by laymen.

Dr. George Blaiklock, Recorder of Grantham, met informally with a group on December 29, to interpret the significance of the Temperance Hospital in London, of which he is the leading supporter and which is the first hospital in Great Britain to carry on its work without the use of alcoholics.



## RELIGION AND THE PUBLIC SCHOOL

(Continued from Page 20)

promise of the principle of religious freedom or of the principle of public responsibility for education in a democracy. One is the fact that the secularization of public education in this country has been incidental rather than purposed. The other is the fact that it is the churches themselves, or members of the churches, who have been chiefly responsible for it. Even the religious heterogeneity of our population does not necessitate the present degree of exclusion of religion from public education. It is because we have held our different religious views and practices in so jealous, divisive and partisan a fashion that the State has been obliged to withdraw religion from the curriculum and program of its schools. It is significant that while religion is often ignored in the constitutional and legislative provisions of the several States concerning public education, it is almost never forbidden or declared against, although laws against sectarianism in the schools abound.

We may expect the churches and synagogues to conceive their relation to children in educational terms rather than in terms merely of social suggestion or mass-meeting enthusiasm. They should realize that they are responsible for a share of the education of American children; and they should undertake to maintain church schools for the teaching of religion that will match up in point of educational efficiency with the public schools, and will appear to the minds of the children themselves to be the correlate and complement of the public schools. This many churches and synagogues have already begun to do. The movement to establish week-day schools of religion, in addition to the Sunday schools which have long been a feature of American life, is spreading rapidly. It seems clear that the movement is destined to bear permanent results, and that ultimately week-day sessions of the church schools will as a general rule be granted a reasonable portion of the time from the public-school schedules. But a demand for time is not the first consideration; churches should begin by making sure that they have a program and curriculum of sufficient educational value to justify the grant of time.

We may expect that the churches and synagogues will approach one another in mutual understanding and cooperate, more largely and more responsibly than they have hitherto done, in a common educational purpose and policy. They must cease that over-emphasis upon differences, to the neglect of their common faith and aspiration, which has been responsible for the present situation. It is because we have in America, not the State and the Church, nor even the State and a group of cooperating churches, but rather the State and a hundred disagreeing churches, that it has been necessary for the

State, in the fulfillment of its educational function, to pass the churches by. Let that situation cease, let the various religious bodies agree on an educational policy with respect both to their own teaching work and to the sort of recognition that they desire religion to be afforded by and in the public schools; let them do their share of the education of children in a way that merits recognition and a fit measure of recognition will almost certainly follow. Fortunately, in some communities such a movement is well begun; and we have come to see that folk of Protestant, Catholic and Jewish faiths can after all agree upon certain practical principles of educational policy which make possible the religious education of the children of each group, without infringing upon their several rights or transgressing the principle of religious freedom which is embodied in our national constitution.

Underlying all differences, moreover, America has a common religious faith which might well be included in the curriculum of its public schools. Its citizens generally—Protestant, Catholic, Jew and free-thinker—worship the one God, Creator of all things and Father of men. They believe that His will has been revealed in the life and literature of the Hebrew people, as this is recorded in the Bible. They acknowledge the principles of human duty set forth in the Ten Commandments, in the teachings of the Hebrew prophets, in the Golden Rule, and in the law of love to God and to fellow-man. They assent to the ideals however poorly they may practice the precepts, of the Sermon on the Mount. They hold in high honor the character and teachings of Jesus, though only Christians call him Lord and Savior. They sing hymns and psalms which transcend differences of creed; and they unite in the use of the form of prayer which Jesus taught his followers.

No part of the education of our children calls for more team-work than this—team-work between home, school and church; and between parent, teacher and minister of religion. It must be a team-work, moreover, that goes deeper than the mechanics of organization and time-schedules. It must express our whole-hearted and sincere devotion to those eternal principles of truth and right which are our common heritage and our common faith.

## THE CITIZENS' COMMITTEE MEETS

The annual meeting and banquet of the Citizens' Committee of One Thousand for Law Observance was held on Thursday, January 21, under the chairmanship of Mr. Fred B. Smith. The business session in the afternoon was followed by a notable banquet, with addresses by General Lincoln C. Andrews, Honorable Louis Marshall, and Colonel Raymond Robins of Chicago.



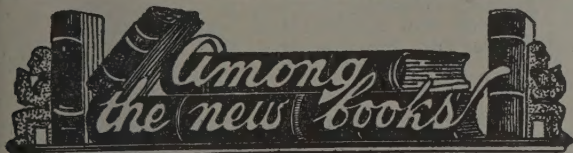
## GREAT RELIGIOUS EDUCATION GATHERING IN BIRMINGHAM

The Quadrennial Convention of the International Council of Religious Education, to be held in Birmingham, Alabama, April 12-19, 1926, will be a highly significant meeting. It will be both a convention and an educational conference. It is the first meeting of this kind to be promoted and supported by the educational boards of the cooperating denominations as well as the organized lay forces.

The theme of the Convention, "Building Together a Christian Citizenship," expresses its underlying purpose. In one phase it will be popular and inspirational, emphasizing the need and importance of the moral and religious instruction of the youth of America. President Coolidge has accepted an invitation to address the Convention on Thursday, April 15.

The meeting will also be decidedly educational. About one-half of the time will be occupied with educational conferences representing all departments of religious education, such as Children's Work, Adult Work, Young People's Work, Vacation Church Schools, Weekday Schools of Religion, Teacher and Leadership Training, and Music and Pageantry in Religious Education. There will also be group conferences of pastors, superintendents, directors of religious education, professors of religious education, editors and publishers in religious education, executives and administrators in religious education. The discussions in these conferences will be led by the highest authorities in the respective fields.

The particular emphasis of the Convention will be on the teaching ministry of the Church represented in the different departments and sessions of the church school. This great Convention and educational conference will offer an unusual opportunity for envisioning clearly the work to be done and developing a constructive program for its accomplishment.



**The United States and the Philippines.** By D. R. Williams. Doubleday, Page & Co.

This volume, by the Secretary of the Philippine Commission, is an apologia for previous procedure and for the present retention of the Philippines by the United States. The possibility of independence he regards as "so remote as to become negligible."

**The Monroe Doctrine.** By Alejandro Alvarez. Oxford University Press.

Prepared for the Carnegie Endowment for International Peace, by a distinguished student and interpreter of international law; a voluminous collection of documents and of expressions of opinion by

both adherents and opposers of the doctrine. It brings out the inconsistencies and the confusion of mind which prevail regarding this much disputed assertion of international law by the United States.

**Political Parties and Party Problems in the United States.** By James A. Woodburn. G. P. Putnam's Sons.

A valuable history with an interpretation of its bearing on political morality, brought down to date.

**The American States During and After the Revolution.** By Allan Nevins. Macmillan.

This volume was prepared for the Knights of Columbus and is rather extravagantly announced as the first attempt of its kind. While doubtless an effort to present history fairly, it devotes a chapter to a review of all the wrongs of the dominant ecclesiastical forces in the several sections of the colonies, without any mention to speak of concerning their values. The Protestant clergy fare rather badly, in most cases, both as to their religious efficiency and their moral character. This section of the volume will doubtless be criticised as verging at least on propaganda and it is unfortunate that an author writing for the Knights of Columbus should have presented so unbalanced a review of ecclesiastical life.

**The American Colonies in the Eighteenth Century.**

By Herbert L. Osgood. Columbia University Press.

A posthumous work of a patriot and eminent historical scholar who died in 1918, now appearing in four additional volumes to complete his three earlier ones. Too voluminous for the ordinary reader, but valuable for use as a work of reference. Purely historical and factual, without argument or attempt at interpretation.

**Ways to Peace.** Compiled by the American Peace Award, with an introduction by Esther Everet Lape and a preface by Edward W. Bok. Scribner's.

Here is a cross section of the best thought in America on the problem of peace. It includes twenty representative plans of diverse character, some emphasizing the economic, others the political; some the educational, others the religious; some the scientific, others the military phases of the problem. David Starr Jordan proposes a bureau of conciliation in the Department of State. Charles W. Eliot urges an immediate international conference. The outlawry of war and a "Declaration of Interdependence" is suggested by Miss M. Carey Thomas. The whole volume should receive widespread study.

**Conflict of Policies in Asia.** By Thomas F. Millard. Century Co.

Merits thoughtful reading, with an open and independent mind, by those who wish to keep up with the rapidly developing conditions in the Far East. The author writes interestingly but his constant use of the first personal pronoun and his frequent quotations from his own voluminous correspondence and memoranda are somewhat wearisome. To secure the whole truth of the "Conflict of Policies in the Far East" one should read by way of balance, several other works, such as "The Problem of China" by Bertrand Russell, "Japan's Pacific Policy" by K. K. Kawakami, and "China in the Family of Nations" by Henry T. Hodgkin.

**American Government and Politics.** By Charles A. Beard. Macmillan.

A good popular commentary, voluminous and scholarly but readable.

**International Law and Some Current Illusions.**

By John Bassett Moore. Macmillan.

Illuminating essays by the American who sits (officially representing other nations) as a judge



of the International Court, which he interprets in one essay, with clarity and persuasiveness.

**The True Story of Woodrow Wilson.** By David Lawrence. Doran.

The firsthand information of a newspaper correspondent, which, when read with discrimination in view of its sensational character, throws light on the personality and ideals of its subject.

**China's Real Revolution.** By Paul Hutchison. Missionary Education Movement.

**China's Challenge to Christianity.** By Lucius C. Porter. Missionary Education Movement.

Further additions to the fresh and readable volumes produced by the Missionary Education Movement for study classes. Conspicuous examples of the high quality of the texts that the movement is issuing.

**The Defeat in the Victory.** By George D. Herron. Christopher Publishing House, Boston.

A stirring discussion, in lofty and impassioned language, of the social and moral ruin perpetrated by the Treaty of Versailles. The Allies are shown to have been false to the pledges made in the Armistice agreement, vindictive in spirit, morally blind. The book is a clarion call to repentance as necessary to international salvation.

**The Foreign Service of the United States.** By Tracy Hollingsworth Lay. Prentice-Hall.

An apology, not very well sustained, for the present status of our foreign service and a plea in its behalf.

**History of the Foreign Policy of the United States.**

By R. G. Adams. Macmillan.

A virile and persuasive argument against the possibilities of anything approaching national isolation.

**Materials Illustrative of American Government.** By Rodney L. Mott. Century Company.

Illustrates by the case method. Well chosen on the whole.

**The Governments of Europe.** By William Bennett Munro. Macmillan.

A book which might well be read by all the members of Congress, especially its section on George Washington. Full, lengthy, but readable.

**Public Opinion in War and Peace.** By A. Lawrence Lowell. Harvard University Press.

A study of the subject in the light of social psychology, containing many suggestive practical illustrations.

**Dollar Diplomacy.** By Scott Nearing and Joseph Freeman. Huebsch and the Viking Press.

Extravagant, of course, and many of its assertions immediately suggest qualifying and modifying counter-statements. At the same time, the volume might well be placed upon the tables of the Secretary of State and his associates, if they would be willing to read it in a calm, dispassionate and discriminating way.

**The French Debt Problem.** By Harold G. Moulton and Cleona Lewis. Macmillan.

An exposition of the effects of the War and the after period of reconstruction upon financial and economic conditions in France, with suggestions as to the economic policies which France must follow to save herself. While rather abstruse, the simple reader can easily discover the impossibility of permanently carrying out the kind of arrangements now being attempted in the solution of our problem of inter-allied debts.

**Letters of Rosa Luxemburg to Karl and Luise Kantsky.**

Edited by Luise Kantsky. Robert M. McBride & Co. Glimpses into the interests and activities of a brilliant revolutionist of Europe.

**Whither Bound in Missions.** By Daniel J. Fleming. Association Press, New York.

The most penetrating critique of missionary policy and practice that we have seen. Completely sympathetic with the missionary movement and irrevocably committed to it, the author raises piercing questions as to its tendencies. Insistent emphasis is laid on the necessity for the Western Churches to eradicate the sense of racial superiority, to give up all attitudes of domination, to appreciate the contributions to be made by Eastern peoples, to see God's hand in other faiths, to recognize unshrinkingly that the West is part of the non-Christian World, to give larger responsibility to nationals and to come to grips with the handicaps of a divided Church.

**Christian Missions and Oriental Civilizations.** By Maurice T. Price. Shanghai, China. (Obtainable from F. H. Revell Co. and G. E. Steckert & Co., New York.)

Here is something new in the literature of Christian missions—an attempt to discuss the missionary enterprise from the standpoint of social psychology. The outstanding conclusion is that when the Christian propaganda confronts a highly developed and complex culture of prestige and long standing, the new movement is stubbornly resisted, while among groups of low culture and less social cohesion, mass movements toward Christianity are common. The fortunes of the missionary movement in India illustrate both aspects of the question; the lowest castes accept Christianity eagerly, the highest castes usually show indifference or obstinate opposition or counter-attack.

The significant point is that the response of the individual, in either case, is not that of a separate and independent unit, but is conditioned by the cultural heritage of the social group.

To the ardent supporter of missions, the discussion will no doubt seem somewhat "cold-blooded" and impersonal. This however, only makes it all the more trustworthy as a scientific study, the final outcome of which cannot help being of great value to the missionary enterprise in a period when its methods of approach are being re-examined by the missionaries themselves on every field.

**Personal Idealism and Mysticism.** By W. R. Inge. Longmans.

A new edition of a series of notable lectures, first given in 1907, now made timely by the recent presence of the author—the Dean of St. Paul's—in this country. They set forth Dean Inge's religious philosophy in a convincing way and reveal the clarity and power of his brilliant mind.

**Why I Am a Spiritual Vagabond.** By Thomas L. Masson. Century Co.

A fresh and original and highly personal interpretation of the universe and life in spiritual terms. The author's chief thesis is that materialism has shown itself an empty fraud.

**The Principles of Christian Living.** By Gerald Birney Smith. University of Chicago Press.

"A handbook of Christian ethics" of a new and needed sort. It is an effort to help students to apply to conduct the method of testing right and wrong by analyzing concrete situations and tracing the consequences of a proposed action. A valuable volume for preacher, teacher and student.

**The Making of the English New Testament.** By Edgar J. Goodspeed. University of Chicago Press.

A scholarly and at the same time fascinating account of how we got our New Testament of today. Especially timely in connection with the four hundredth anniversary, this year, of the first publication of the New Testament in English by William Tyndale.